THE UNITED CHURCH

OBSERVER

a queen is crowned

see page 8

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PACIFIC SCHOOL
OF RELIGION

Stollery Smallman

ALMA'S MAY QUEEN, PAULINE BEATTIE

Service is their Business
by E. L. Homewood

Donald Soper Speaks Out Against Capital Punishment

Letters

Inexperience; Not System

Dear Sir: Discussion in your columns leaves little doubt that new ordinands are lacking "in practical training." Is this lack, however, not traceable more to youth and inexperience than to failure in the academic system?

The purpose of the pre-medical course is misunderstood by correspondent O'Neill. Its purpose for the student is two-fold, aiming at "an equally high standard in the humanities and the sciences," so that "in these years . . . he will attain a breadth of vision and maturity which will give a better understanding of the many problems which face the medical student and the young doctor when he takes his place in society." (U. of T. Calendar). The U. of T. now plans to extend the pre-medical course from two to three years. I hope that the Church will not throw away her intellectual birthright by ignoring the fundamental need for such training in her representatives.

I write as a graduate of a four-year Arts course and of a United Church Theological College. I now teach English to pre-medical students.

Toronto. Alvin Lee.

Questions Baptism Poser

Dear Sir: Most relevant in the baptism debate is: What happens should an Earle Gordon (with whom I am in close agreement) follow a Harry Mutchmor in a pastoral charge? The answer is to underline the **responsibility of the Session** for this sacrament.

It is the Session's task to ensure continuity of baptism policy. No minister has the right to foist individual convictions from either side of this argument on a perplexed congregation. unless he can persuade the Session of the merits of those convictions, and that such policy be established as a relatively permanent one for the local church.

Awaiting further guidance from General Council, through extended study and decision, Sessions have their work cut out for them in "guarding the flock" against the ebb and flow of ministerial opinion which may accompany changes in pastorate.

Winnipeg. Harvey Moats.

Ebbutt Shocks, Pleases

Dear Sir: May I compliment "The Observer" for their series of articles by Professor A. J. Ebbutt? For some of us it is startling to see the points answered in the way they are, but thank goodness you are appealing at least to our intellects instead of emotion. Many ministers could do well to put some intellectuality into their sermons. . .

Toronto. John Rutherford.

Dear Sir: "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" The trumpet of the United Church gives forth a very uncertain sound in Dr. Ebbutt's pieces.

In a few paragraphs he questions the truth of the whole wonderful Christmas story. This is a major loss, but we suffer a greater. We can no longer have confidence in anything recorded by Matthew and Luke. For that matter, why should we have any faith in John, either? . . .

Durban, Man. Marjory E. Child.

Dear Sir: Commenting on Dr. Ebbutt's article "The Virgin Birth" which upon reading made me sick at heart. God forbid such philosophy. Am I to understand that a mere "human" being could redeem my soul from Hell?

Wilcox, Sask. John A. Dekker.

"Since when did calls include . . . 'and a paid-up membership at the golf club!' "

Dear Sir: Why! Oh, why! did you print the article on the "Virgin Birth"?

The arguments are all right for professors, teachers, preachers and people who are in the habit of thinking deeply along spiritual lines, but many of our readers neither have the time nor the inclination to do this. You must know many people seldom, if ever, study their Bibles. . .

Brantford, Ont. (Mrs. C. R.) Pearl Rudelph.

Dear Sir: Professor Ebbutt has contributed a new epistle of nebulous argument to the ever-expanding libraries of doubt. One feels that such a counsel, mastering both sides of the case could build two skyscrapers of pros and cons and then with just a scintilla of new rational wisdom blow down the centuries of belief in the virgin birth.

If Dr. Ebbutt's contentions against the virgin birth are true then the apostle's creed and several of the hymns ought to be torn from the United Church Hymnal. If the virgin birth is not true, then what if anything is true in United Church doctrine?

The United Church must have faith and beliefs or it will become an ecclesiastical club for the faithless.

Toronto. B. J. Legge.

Dear Sir: I was most interested in A. J. Ebbutt's article on the Virgin Birth.

From the beginning of the second century the Virgin Birth of Jesus Christ has been accepted by all orthodox Christians. There were heretics who denied the Virgin Birth but they also denied the Godhead of Jesus Christ. . .

We do not believe that He was the Son of God because He was born of a Virgin but we believe He was born of a Virgin because He was the Son of God. Those who do not believe in the Godhead of Jesus Christ cannot be expected to believe in the Virgin Birth, but those who believe that o Lord Jesus Christ is God Incarnate oug to have no difficulty, with all the stro evidence, in believing that He was born of Virgin.

(Rev.) C. H. Jensen F/L,
Protestant Chaplain,
RCAF Station Senneterre, Qu

Dear Sir: Please accept my appreciati for the article on the Virgin Birth. . .

Having been a pupil of Dr. Ernest Sco of Queen's I have wondered why such a article had not been published many yea ago. At last our church paper has th courage and faith in the fairmindedness our people to publish this article. I sha carefully preserve this number and hope f others of the same calibre.

Arva, Ont. (Rev.) G. C. Mitche

Challenges Editor's Rights

Dear Sir: It was with amazement that read the editorial "End of an Era" in th April 15th issue. Not only amazement b disappointment! Is this the function of church paper? Who and what gives o editor the right to give such an autocrat summing up of election results, and o political future?

. . . You refer to the defeat of Messr Coldwell and Knowles as "a nationa disaster." A pious hypocrisy heard ofte these days. Why, if Socialism is undesirab and unnecessary, should their defeat be loss?

Yours for a church paper endorsin Christian principles, not political parties an personalities.

Kamloops, B.C. Disappointe

War, Peace and Panic

Dear Sir: In your editorial on war an peace you are right in warning against pani but is it not possible that the church "words of assurance" may degenerate int words of complacency? And certainly whil

must keep the broader social question in rspective, let us not use our failure here an easy excuse to ignore the nuclear eat. . .

Even discounting the possibility of total struction, man's new power to tamper th genetic structure, the very essence of e, brings a new and great danger. Here e power of the Creator is loose in the ildish hands of the creature. Why should suppose that man, eating of this new pple" will use his new power for good d not for evil? . . .

I strongly oppose nuclear testing and the companying arms race, and align myself th other individuals, and groups who take similar stand, one which cannot be dis-issed as "panic pacifism."

nion Seminary,
ew York. Robert Wright.

Dear Sir: No words could express the ter sorrow I felt on reading the editorial Let's Not Panic," an assurance we are told at as Christians we should not oppose iclear tests. The real test will be whether ur readers will let this pass without a hement protest. Surely you are aware that e people who are protesting are among e most courageous in all countries. . .

ourtenay, B.C. Norman Pritchard.

Dear Sir: Congratulations on a forthright litorial "Let's Not Panic." For your icouragement, my neighbour at Cape udge, the venerable Wm. Lyttle, who spent me forty-five years in China mission fields, ks me to say on his behalf, "A splendid d timely piece."

. . . Unless the psalmists with the "ever-stings" of which they were so fond of eaking were completely astray; unless our ntire Christian philosophy is a mistake and delusion, there must be truth in what you y.

ampbell River, B.C. Rev. E. S. Fleming.

Dear Sir: Your editorial "Let's Not Panic" certainly timely and I am sure that every-ne will be hoping that you are right. But e grounds upon which you reject the arning of well-informed and intelligent eople do not seem very convincing to me. hat about the factual information supplied y Professor Martin Johns in the same eport.

The indifference of many people to any-ning beyond their own immediate concerns well known and forms no sound basis for ny kind of serious judgment.

Certainly "Let's Not Panic" but let us ace up to our situation honestly and cour-geously recognizing its dangers and its pportunity in the faith that God will lead s to the realization of a brave new world hen we are ready to follow.

rescott, Ont. M. B. Jose.

Divorce and Re-marriage

Dear Sir: Those who are set against livorce regardless of circumstances, or more articularly against re-marriage in the Jnited Church, may be well meaning but hey do seem to lack some of the kindly nderstanding of Christ. It cheered me reatly to read the comments of Rev. E. Crossley Hunter reminding us that Jesus was lways ready to forgive and was patient, nderstanding and full of love and pity.

The Bible is a wonderful guide, yet we nust recognize inaccuracies on the part of he scribes and slips in the translations, nterpretations and necessary revisions. But ve can be absolutely sure of the gentle and orgiving nature of Jesus. . .

Dryden, Ontario. Alex M. Wilson.

And Presbyterians, Too

Dear Sir: I enjoyed the article "British Columbia Celebrates the Gold Rush." I feel that it hardly went far enough to do justice to all who make up the United Church in this province. To dismiss the Presbyterian cause and its beginnings in British Columbia with a line is scant recognition for a denomination that held such a prominent place.

As early as 1829 Johnathan Green of the Presbyterian Church in the United States of America did survey work for the church in the province of British Columbia. On April 20, 1861, Rev. John Hall was sent out by the Presbyterian Church of Ireland to begin work in Victoria. Rev. Robert Jamieson went to the mainland. The First Presbyterian Church was dedicated on November 15, 1863. The collection that Sunday was $314. This congregation has become one of the largest congregations in The United Church of Canada. It has given birth to three other strong churches in this city.

First Church, Victoria. A. I. Higgins, Minister.

Ed.—The reason for Methodist emphasis was that 1958 is the centennial of its founding in Victoria.

Museums for Church Relics

ACROSS Canada these days there is a movement to establish Museums of different kinds. Our generation is becoming conscious of a fast-slipping history as almost all of the real "Old-Timers" are gone. The Christian Church should be interested also in maintaining memorials to remind coming generations of the beginnings of the Kingdom of God.

On a short trip through rural Manitoba I passed by two sites where once there were thriving centres of worship. One fine old building has been torn down and all that remains is a cemetery and a hallowed square inside the whispering rows of spruces. The other still has the church standing unused, unpainted, deserted. Two other denominations have moved in on either side, and there the building stands mute and piteous.

There should be a special corner in the new Museum in central Manitoba, designed and fitted as a memorial chapel to house revered objects from such churches as these. We are sending out a call to the whole Church, and especially our Province of Manitoba, to do something about it. I am sure there is a need for it in other provinces as well.

We have not been conscious of the glory of the history of the Church. We should tackle the problem of retaining some concrete objects that will speak to all the coming generations of what the pioneers accomplished.

In our Agricultural Museum we plan to have a place for some articles from the early churches that should be carefully kept, and from the homes of our people. A short time ago I came upon a remarkable old Bible, a huge book, five hundred years old, printed in one of the first printing presses of England. Surely such a splendid product of the earliest press should not be left to moulder in a musty attic! I also found an old hymn book in Gaelic from Covenanter days. The owner said, "Could you find some place to keep it?" Unless we act, young Canada will never know these treasures. A small hymn book used by the Wesleyan Methodists in Toronto about 1859 is available, and a dog-eared copy of the "complete sermons" of Dr. Isaac Watts. (I do not know what that "complete" means.)

Let me point out that a museum for religious articles is not the same thing as archives. They are entirely different things and both are important.

May I request some assistance in gathering religious materials that should be located and placed in our museum? Everyone has been interested in the beginnnings of Methodism in Manitoba where James Evans in 1840 printed the first Bible in the Cree language. That's a story in itself. What became of that first printing outfit? What about the press that Evans used? Can we get it for the Museum and posterity?

A pressing problem in Manitoba now is to retain something of the history of that grand old cradle of Methodism, Grace Church in Winnipeg. Could we obtain the pulpit of that central point of consecrated worship and give it an honoured place in the Museum as well as in our hearts?

What became of the pulpit of the fine old "Central Congregational Church" in Winnipeg? Probably it still is in some vestry or basement and seeks a spot in a museum.

This Manitoba Museum is not intended to be for the United Church only, and we issue an appeal to the members of the other Churches all over this province to make it a place of reverent and hallowed memories, especially to a rising generation.

Basswood, Man. —*George H. Hambly.*

Devotions By PETER GORDON WHITE

"Let's Find Out What Happens"

IN English scholastic life, the Bible has always held an important place, at least as literature. Until quite recently, a "gentleman" was expected to have at least a nodding acquaintance with the original languages in the Bible.

They still tell stories at Oxford of the time, not so very long ago, when all freshmen were required to undergo an examination on the four gospels in English or, as an alternative, one gospel in Greek. The student had the choice. If he elected the four gospels, he had to know exactly what came in which gospel. The examination in the one gospel was a good deal easier, and many boys who had a smattering of Greek, and who had heard the Bible read aloud every day at school and at family prayers, would choose this alternative. They hoped to recognize some of the Greek, and then go on to fill in the rest from memory.

One boy was given the passage beginning with Pilate's, "What I have written, I have written." With a happy smile he responded with "O Jerusalem, Jerusalem, thou that killest the prophets," and went on fluently for the required number of verses!

When the notorious Oscar Wilde was an undergraduate at Oxford, he of course elected the examination in one gospel in Greek. At that time the examination was partly oral.

They say that, in his oral examination, Mr. Wilde was handed a New Testament open at the trial of Christ, and asked to read the Greek aloud. This he did, with exquisite purity of accent, and with great dramatic feeling.

After a few verses the examiner said, "That will do, Mr. Wilde. Will you go back and translate now, please?"

As if he had not heard, Wilde continued to read the Greek — and still with great dramatic feeling.

The examiner said a little louder, "That will do, Mr. Wilde. You may stop there."

To which Wilde replied, "Oh, but this is so exciting, sir. Do let's get on and find out what happens to the gentleman!"

For all who are interested in finding out what *is* happening in Scripture, the following selections are suggested for reading in the original Greek, in the beloved King James Version, in the contemporary Revised Standard Version, or in the popular and very readable style of J. B. Phillips' translations:

June 1. A Worthy Leader.....Psalm 1
June 2. Crossing the Jordan.....Joshua 3: 7-13
June 3. Memorial Stones.....Joshua 4: 1-7
June 4. The Inheritance of Canaan..Joshua 14: 1-5
June 5. A Long-awaited Reward..Joshua 14: 6-13
June 6. Charge to Israel.....Joshua 23: 1-8
June 7. The Lord's Leading.....Joshua 24: 2-13
June 8. A Solemn Promise.....Joshua 24: 19-28
June 9. A Promise Forgotten.....Judges 2: 6-12
June 10. A Rebellious People.....Judges 2: 13-17
June 11. Repentance and Apostasy....Judges 3: 7-12
June 12. An Ancient War Song.....Judges 5: 1-5
June 13. God Summons Gideon.....Judges 6: 7-14
June 14. Armed with Faith.....Judges 7: 2-8

For Absent Loved Ones

Father God, ruling in heaven;
Hold the threads of their lives in your hands,
In mercy untangle rebellious error,
Even weave mistakes into your great design.

Son of God, speaking with power;
Show them your will, the splendour of your plan;
Disclose the freedom of "Thy Kingdom come!"
And thrill and win them to a glad "Amen!"

Spirit of God, breathing within;
Lift your good thoughts into their consciousness
Cleanse with your truth the universe of their desire
And put your hand upon their hands to do the right.

—*J. W. E. Newbery*

Tokyo

AT this moment, many Canadians are making preparations to leave for Tokyo. There they will meet with Christians from all parts of the world to share their concern for the Sunday School work of the ecumenical church.

From one of the Christians in the host country, comes this most suitable prayer:

O thou, whose glory reaches to the heavens, our peerless one, grant that as Fuji's crown is reflected in the muddy paddy fields, we may each catch a fragment of thy likeness, and all together reveal the perfection of thy beauty. Amen.

The Supreme Need

A WOMAN once went from one minister to another trying to solve her difficulties about prayer. Someone asked her if she had ever tried praying. How could she, she replied, until this difficulty was explained and that problem solved?

The mother of an intelligent little girl of ten was asked why she never took th child to church, except to an occasiona children's service, and replied, "I'm no going to take her until she is old enoug to understand everything."

Perhaps some of us have apparentl insuperable difficulties in prayer. We canno believe or accept or understand this or tha The material part of our lives dominate us. We cannot feel that God cares — o even perhaps that God exists.

There is only one answer to all difficultie in prayer: just pray. Pray if you can onl say "Oh God, I cannot believe that yo can help me. I cannot understand this. am not even sure that you are there at all.

Come to him as you are. Tell him wha you are. Be honest with him, as you ca be honest with no one else. Tell him yo do not know, you do not understand, yo do not believe. Perhaps something in yo does not even want to believe because o what it will imply. But tell him—whethe you feel he is there or not. And he wi answer.

People sometimes seem to think, as thos two women did, that you cannot come t God until you understand everything. W never can understand everything in th life. We do not need to understand any thing. But we can come.

Many saints have told us how they hav known long times of doubt and uncertaint with no sense of the presence of God. Bu they went on. They offered him the doubt and uncertainties. We can offer him ou doubts and difficulties. Until we offer ther to him he cannot take them away.—(fron *Life and Work,* The Church of Scotland

Something To Be Done

THERE'S a story of a boy who neve finished anything. He would grow tire of making a kite when it was only cut ou and would begin to build a toy city instea In turn he would desert that for a sle which likewise was never completed.

One night he dreamed he was carried t "half-finished-land." There the path to th front door of his home was paved only s far. Beyond that point he had to clambe over a heap of dirt. The door itself ha no lock. The floor was half-carpeted. Th walls half-papered.

When he sat down for breakfast he foun that the eggs were half-boiled. At night h looked up from a half-made bed, directl at the stars, for the roof itself was onl half-sealed.

George Buttrick, the well-known Scottish American preacher, tells of his experienc in reading this fable to his own children.

"I suspect I may have begun in adu superiority. But in a moment or two I ha little heart for what I read. For aren't w all guilty of this? There is a sense in whic our whole world is 'half-finished-land'."

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Emmanuel Barbershoppers

IN THE NEXT ISSUE

Victoria's Emmanuel College
By A. C. FORREST

Overseas Assignment
A PHOTOSTORY

Observations

VICTORIA UNIVERSITY, part of whose story was told in the last issue, turned out to be so big and complex we had to divide the piece into two sections—the second instalment, on Emmanuel, will come next issue.

* * * * *

• THIS IS THE TIME OF YEAR that Moderatorial nominations begin to appear. It should be emphasized that such nominations have no official significance; it is simply a way for a certain section of the church to say through a Presbytery or Conference: "We know a man we believe would be a good Moderator of the General Council, and we would like the rest of the church to consider our suggestion." So far we have heard of five such nominations, and there may be more: Dr. Douglas Smith of Robertson Church, Edmonton; Dr. Hugh McLeod of Knox Church, Winnipeg; Dr. M. C. Macdonald, Secretary of the Board of Home Missions; President A. E. Kerr of Dalhousie University; and the Rev. Angus MacQueen of First - St. Andrew's Church, London.

* * * * *

• WHEN THE CORNER-STONE for the new United Church House was laid, May 7th, the copper box contained a number of documents and items chosen by Dr. E. E. Long, Secretary of the General Council. They included a copy of the United Church Basis of Union, the *Year Book,* Record of Proceedings of the last Council, newspaper pages, coins, etc., the May 1st issue of THE OBSERVER with CCF'r Stanley Knowles on the cover (wonder what they will think about that a hundred years hence), and most unusual of all, a tape-recording of the address the Very Rev. George C. Pidgeon gave on the occasion.

* * * * *

• WESLEY BUILDINGS at 299 Queen St. West, Toronto, it now appears will continue to provide a home for Ryerson Press and the Publishing House. Next year the Board offices of the church will be moved to the new United Church House, and leave two of the five floors at 299 vacant. The Board of Publication expects to take over part of the vacant space for some of its own work scattered about in adjoining buildings, and will even have some space left to rent.

* * * * *

• AFTER THE DECISION was made by General Council in 1956 to erect a new HQ, a Commission was appointed to study what should be done with the present property. A rather intensive study was made by this committee under the chairmanship of Dr. Harold Vaughan. For example, the question was raised whether it would be wise to dispose of the property and secure a new site in the suburbs or outside Toronto, for the publishing activities of the church.

THE COMMISSION RECOMMENDATIONS attached to a long and informative report were to the effect that it appeared advisable and economic to remain in the present down-town building, and that the property should continue to be managed by the Board of Publication. Hope was expressed that if business conditions remained as they are at present, the Pension Fund of the church might expect larger contributions in the years ahead. (Profits from the Board of Publication not needed in the business itself are paid to the Pension Fund.)

* * * * *

• UNITED CHURCH CHAPLAINS have been doing quite a job in the armed services. Last year 1,356 babies and adults were baptized, 320 marriages performed, and 334 were received into membership of The United Church of Canada on Profession of Faith. In addition service chapels which divide their offerings among a number of mission and other funds contributed over $22,000 to the M and M of the United Church. We don't even suggest their work should be measured by this—but it indicates something of the extent of their Christian ministry.

THE PADRES SOMETIMES feel a bit cut off from their church, partly because they may be stationed far from their home Presbytery and unable to attend Conference or General Council. The Executive of the General Council at its recent meeting took steps to recognize their work and remedy this situation. It will be recommended to the Ottawa Council that a Commission be set up to examine the whole basis of their relationship to the church. And on the recommendation of Dr. Harold Young, Chairman of the Chaplaincy committee, they will be asked to nominate one representative from each service to attend the General Council. The Executive will request that they be made corresponding members and have their expenses paid.

Editorial

Abolish Capital Punishment

THE action of the 1956 General Council urging that capital punishment be abolished was a triumph for progressive thinking in the United Church and represented an official change of opinion. The resolution was qualified by recognizing the church's responsibility "for the spiritual redemption of any saved from capital punishment," and asked the Board of Evangelism and Social Service to initiate and direct a study through the church. The results of this study may come too late to influence Ottawa's legislators.

It should be remembered that in 1954 the Council split on this matter; that the brief to the Ottawa Interparliamentary Committee studying this and other matters from E. and S. S. did not recommend abolition but suggested some minor changes such as a more humane method of execution than hanging.

The 1956 official action has not been brought to the official attention of Ottawa, and the United Church's only official word on the subject was in E. and S. S.'s brief, prepared and presented before the Church took a stand.

Since then Ottawa has been preoccupied with politics, and its Parliament has not yet acted on the committee report whose recommendations, we are sorry to say, are very much along the line of the church's original brief.

The General Council should speak up again when it meets in Ottawa in September. There are indications that the new Parliament may be much more liberal in these matters than its predecessor. It would be a sad irony if Parliament, which listens with attention to the churches when they speak forthrightly on such matters, were to make a decision based on a point of view the United Church has since renounced.

A NEW NORTHERN CONFERENCE

A MOVEMENT is growing in northern Ontario in support of a new northern Conference to consist possibly of seven presbyteries at present divided among Toronto, Hamilton, London and Manitoba Conferences.

Churchmen in the surging northland fear that church work suffers because their presbyteries feel like tag-ends in large conferences naturally dominated by cities in southern Ontario and Winnipeg. They feel new organization would help them greatly to advance their work, to solve regional problems and grasp opportunities peculiar to the north.

Some of them feel, too, that they are neglected when transfer and settlement committees meet to arrange for the placing of ministers; that the north doesn't get its share of men fitted for the special ministry of northern communities, and that they don't stay long enough. They believe, too, that they could do more effective recruiting if they had their own conference.

They sometimes feel that church officials when visiting the field tend to pass over the northland without stopping, feeling they have paid their official visits when they have appeared in the southern part of the conference. They are aware, too, that they are the only part of the church without their own educational institutions, and are conscious that they lack University facilities except those provided by the Roman Catholic Church.

If this were a matter of hurt local pride it might be overlooked; but men speaking of these things are desperately concerned that as the northland emerges as a great part of this country the United Church should be there to do its very best. Their concern must not be brushed aside.

Statistics indicate that such a conference would be no weak sister in the United Church. Granted, it would be the second smallest at the start, but its growth potential is very large. At birth it would have about 346 preaching places, some 35,000 members, 28,000 Sunday School scholars, over 100,000 under pastoral oversight, and last year its churches raised about two million dollars. Give it the leadership it needs, the organization it wants, and the challenge to which its laymen will respond, and advocates of the new conference believe its growth should be great.

COURAGE DOWN SOUTH

THE Presbyterian Church U.S. (South) has raised another flag. Southern segregationists came up with a nasty scheme to use Sunday School rooms for day class rooms for white pupils in order to circumvent the Supreme Court ruling.

By a vote of 288 to 124 the 98th General Assembly reaffirmed its support of the Supreme Court ruling. The report said to use church facilities for such purposes was not proper and called upon Presbyterians to oppose "all organizations hooded or otherwise" that would seek to take the law into their own hands.

We suppose it is difficult for most Canadians to conceive how there would even be 124 in an Assembly like this to approve such a plan. But they don't know their Southern States. It is taking courage to be Christian in the prejudiced south. It's much easier to see black and white in the north. This is one more indication that the Church will help the South find its way through.

* * * *

MISSIONARY and Maintenance contributions to the United Church were up 18.3 per cent. over 1957 by May 1. This is great news, indicating that if church people did economize during the so-called recession they didn't start with their church givings. Judging by the reports of church extension, plans for mission work, requests for aid from many departments whose growth is waiting for increased budgets, M and M dollars are needed and will be appreciated.

OBSERVER

JUNE 1, 1958

An Editorial "Other Side"

On South Africa's Apartheid

MOST of us feel we know what South Africa's Apartheid system is, and we don't like it. What Canadians cannot understand is — "Why do South Africans, particularly South African Christians, act that way?"

South Africa is a lovely country, and the Afrikaners, the most ardent proponents of the separation of the races, are among its finest people. One of the most striking things about them is their religious faith and practice. A devout Canadian Christian will find fellowship with them, and respect them for what they are, until the matter of race comes up. Then there can be no understanding whatsoever.

We spent an afternoon with a fine and youthful church elder of one of the smaller Dutch Reform churches. He goes to church not once, but twice every Sunday. He keeps the Sabbath day Holy. He has family worship in his home, and he attends mid-week meeting for prayer and Bible study. He gives generously to his church, six dollars a week, we believe he said, including funds for mission work among the Bantu.

He has strong convictions about the Sacrament of the Lord's Supper, and about preaching. He and his fellow elders insist on sound Biblical exposition from their pulpit, and do not like topical or social gospel sermons. He believes it wrong to dance, all right to drink temperately.

Of the Africans he said: "Many of them are good friends of mine. I have two or three friends into whose homes I wouldn't mind going to have a cup of tea. But invite them to mine? No. That's different."

"I would listen," he says, "though some wouldn't, to one of their pastors speaking in our church about the mission work we are doing for them. But we wouldn't let him preach a sermon. How could a black man preach to us?"

When asked how he would feel if he were a black man in South Africa, his reply was quick and with a smile. "I'd be the biggest agitator in the country. But just because I can understand their point of view doesn't mean that I would lie down and let them take over. It would be race suicide for us to give them the vote."

Then he asked, as they so often do, "What would you do if you had sixty million Indians in Canada?"

He believed deeply in apartheid. He approves of the theological professors who search the Scriptures to find support for their attitude. His theory is that the country should be partitioned; the Bantu should be given their part which they could run themselves, and when they crossed the border (as they would have to do or starve) to work for the white man they would be without political rights.

This man is a good man. He would feel at home in a Canadian Church or living-room, as long as the subject of race relations in South Africa did not come up. His Church has most of the fine things we pray for for our own Churches, but the record of his Church is a scandal throughout the Christian world.

The Churches which by and large hold this point of view represent about half the white people of South Africa. The others, Roman Catholic, Anglican, Methodist, Baptist, Congregational, and Presbyterian, have protested apartheid, but until very recently not very vehemently. And the African government has put through one vicious undemocratic act after another without much effective protest.

One prominent Anglican told us that he had attended his own Church regularly for three years with his present rector without ever hearing a sermon which suggested there was anything wrong with conditions in South Africa.

Outside St. George's Cathedral in Cape Town there is a now-famous sign which says it is open for "All races to all services at all times." The Minister for native affairs pointed out rather dryly that it might be more significant if the same sign were in front of the all-white Anglican school at the back of the church.

The fact that many white Christians in other churches while much closer to us in these matters are a lot closer to white Christians in the southern States. They don't like apartheid but they don't like the alternative, either.

When Christians act this way, others have to do more than stand back and condemn. Surely there is some reason. Why?

The answers they give are these:

The Africans are an inferior race; their blood must not be mixed with the whites. Apartheid is the only way this can be prevented. This reason is rejected by the more intelligent among them; but it is held by many common people, who even if they don't accept it in their minds seem to feel it in their blood.

Political rights for the black people will mean race suicide for the whites, who are outnumbered by the blacks almost four to one.

In all other parts of Africa, some to greater, some lesser degree, the future is obvious. Self-government will come. Ghana is a symbol for all. Where the whites are few they recognize and are prepared for this. "We want to be nice to these people," a European of the Belgian Congo said to us. "In five or ten years they will be running this country. We'd like to continue to do business with them. If we can't we'll go back to Belgium."

The South African will point out: "The French can go back to France, the Portuguese to Portugal, the British to the United Kingdom or the Commonwealth. But we have nowhere to go. There are three million of us and we have cut our roots from Holland and France (from where many of the Huguenots came). We have been here for three hundred years and it is our country."

And they will add that "We were here first. Our fathers settled the Cape and the Bantu moved down from the north. Do you think we should give up our land to them?"

And in addition, although they will not tell you this, South African economy is dependent upon black labour. Some of the extreme nationalists such as Prime Minister J. G. Strijdom, a very religious man, stands for more than apartheid; also for baaskap, complete white domination, or master-slave relationship, which is about what they have now.

We met one young Canadian who in Canada would be lucky to afford a baby-sitter for Saturday evening, who was embarrassed by the fact that he had five servants. He had rented a house and they went with the place. He didn't know what to do with so many. But after a while, we are told, it grows on a white man to have someone to wash the dishes, clean the floors, cut the grass, launder the clothes, and open the refrigerator door when one wishes a cool drink. If apartheid goes, the economic system will change and white people may have to hew their own wood and draw their own water.

These reasons are of course no excuse for apartheid as far as we are concerned; but some of them help us to understand more clearly how professedly godly people can come to think that way. ●

Stollery Smallman

Alma College's Queen Pauline Beattie and her court

A QUEEN IS CROWNED

By M. B. PENGELLEY

WHEN it comes to sheer fairy-tale magic, nothing is quite like a Queen's coronation — especially when her Majesty is 18, tall, and smiling-eyed. Take Queen Pauline of Alma College, as pretty a Queen as ever donned a royal May Queen's crown: she stands 5′ 8″ tall, is 18 years old, and her deep brown eyes—with matching chestnut-brown hair—have a way of lighting up at the slightest hint of pleasure. A first-class student, so her teachers say, she works hard at whatever she does, whether it is reading a study-book, going for a swim in the college pool, or practising the piano. But most of all, they say, Queen Pauline excels in being herself — modest, simple, sweetly-dispositioned. That is why fellow students at Alma last month crowned her *Queen of the May,* the highest honour they could bestow.

Arrayed in white, kneeling gently on a satin cushion amid the hush of expectancy, Queen Pauline inclined her head to receive her crown. "Do you promise," asked Alma's Principal, Mrs. Flora Sifton, "to be a loyal daughter of Alma College through the years to come and to cherish and uphold the highest ideals of Christian womanhood?"

"I do," the Queen whispered.

"Then I declare you to be the *Queen of the May* and do authorize the Lord of the May to place upon your head the symbol of our loyalty and affection." Then, carefully, the Lord of the May lifted the crown —hand-woven, shaped in flowers — and fitted it on her Majesty's head. Thus Pauline became the 38th May Queen in 38 years to be crowned at Alma College.

No other ceremony, not even graduation, contains so much pure enchantment as that of the crowning of the May Queen. Year after year the May Queen fever overtakes the college, spreads through the city of St. Thomas, Ont., where the school is located. Then, on coronation day, Alma is inundated by visitors—proud parents, leading citizens, newspaper reporters, radio and TV men. Flashbulbs flick and TV cameras whirl; and after she has been crowned, the Queen personally greets all her guests . . . and learns, after a day as monarch, what it must be like to be a real queen!

Not always has Alma's Queen been a native Canadian like Pauline Beattie (who comes from Victoria, B.C., where she and her parents are members of First United Church); for although the college operates under the wing of The United Church of Canada, her 151 girls come from a variety of racial and religious backgrounds in some 22 countries throughout the world. Last year, Alma's classrooms were filled with representatives from five continents. This year, 15 of her students are Roman Catholic (most of them from South and Central American countries), five are Jewish, and many are Protestants of denominations other than the United Church. A few years ago she had as many Anglican and Presbyterian students as she had United. May Queens with dark skins, yellow skins, and olive skins have graced her throne—for the May Queen is more than a fanciful tradition: she is Alma's figurehead of international goodwill and friendship.

Despite the disparity in religious traditions among her students, it is religion that is the fundamental binding force at Alma College. "Religion is not something to be practised on Sundays and forgotten during the rest of the week. It should penetrate into the every day life of a school like ours," says Principal Sifton. Thus life

egins every morning at Alma with a 15-minute chapel service which all students ttend before they begin the busy rounds f classes and studies. "We do not attempt o shake the faiths of those whose religious eliefs differ from our own," says Principal ifton, "but we tell all who come here that hey must be willing to attend chapel every norning and every Sunday evening regardess of their religious affiliations. Our ervices are non-denominational for the nost part and we often have clergymen rom other churches deliver the sermon. Our only real interest is to train our girls o be good people whether they be Anglican, Roman Catholic, Jewish or Presbyterian. We want them to go back to their own amily traditions as better God-fearing people."

Founded by Methodists

Never, since 1881, when the high-spired, vine-encrusted old college's doors first opened, has Alma wavered from her avowed design of affording young ladies "a liberal course of instruction in all that tends to make their lives useful and happy and their tastes elevated and refined." Founded by early, southwestern Ontario Methodists under Bishop Carman, the college was taken over by the new "United" Church in 1925, along with eight other independent schools. Some black days lay ahead. In the late 1940's, she almost suffered the fate of a score of other boarding schools across Canada which had to close their doors because of financial distress. If it had not been for her doughty, Oxford-trained President, Dr. Perry S. Dobson, now 82, Alma, too, would probably have gone under.

Alma's darkest hour came in the spring of 1951. She was $80,000 in the red and listing heavily off centre. Perry Dobson, who had steered the school through smoother times, had already retired after 28 years' service at the helm. From stem to stern, things were crumbling: the mortar between the bricks of the 77-year-old building needed pointing; the draughty rooms needed new window-sashes; cracked panes needed replacing but there was no money to do it; the foot-scuffed hallways needed repair; the roof was letting in the rain; the lighting, heating, and plumbing were in need of overhaul. Worst of all, the morale among Alma's students had reached a depressingly low ebb. One day, Alma's Board of Directors received a curt notice from the bank: no more credit for Alma College. In panic the Board approached Perry Dobson: would he agree to come back and try to steer the ship free? To their surprise he agreed, and the bank agreed that with Alma's tried and trusted veteran captain at the wheel once again, there might be a chance of clearing back on course.

Once more established in the Principal's chair, Perry Dobson began to look about for an able hand to help him rebuild. In western Canada, he was told, there lived a charming, youthfully-minded, recently-widowed college instructress named Flora Sifton who might be just the person that Alma needed. He sent her a wire inviting her to come to Alma as dean. That September, Flora Sifton was on the job.

Big Advertising Push

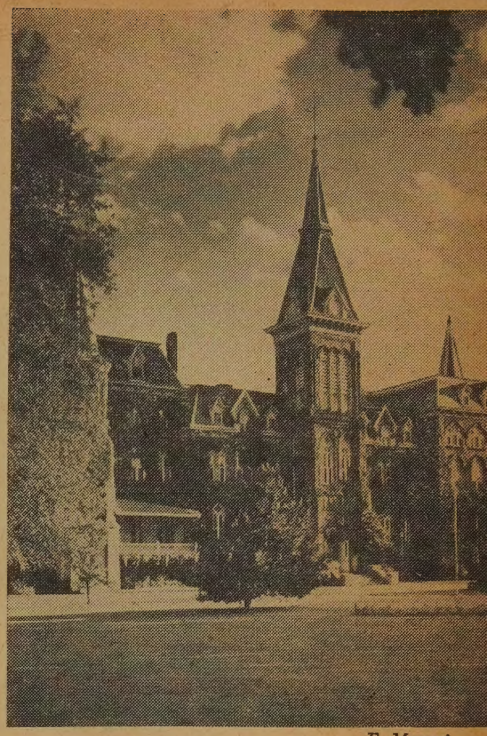
The next thing Dobson did was to try to narrow down the school debt, build up the enrolment which had slipped to a slim 67 students. He bombarded Central and South American countries and the West Indies with advertising pamphlets and cablegrams, placed several advertisements in *Time* magazine. He got in touch with foreign bankers, secured lists of families who might be interested in sending their children to Canada for an education, began stepping up contact with Alma's 17 world-wide Alumnae branches.

Half way through the summer, the enrolment prospectus had climed to over 100 and Perry Dobson was ready to play his final and biggest hand: he marched boldly to St. Thomas city council and begged $25,000 to help get things rolling again. Alma, he pointed out, was an institution the city could not afford to lose. For over half a century the college had been the cultural centre of the town, offering classes in art, music and drama to any "outsiders." Alma's students, he said, bought from local merchants; the school did most of its business with city firms; its food bill alone, was a sizeable chunk, and each year some $120,000 passed through local banks. Most of Alma's 22 maintenance employees—gardeners, cleaners, kitchen and laundry help—were local townsfolk who, with the 30-member teaching staff, received almost $100,000 a year in wages. Before Dr. Dobson had finished his pep talk, council already was thinking in terms of finding the money; they agreed to give Alma $5,000 a year for the next five years. Elgin county also dipped into its coffers to assist, offered a straight grant of $500 a year for an indefinite time.

"Crocodile" Lines Out

One of the first things that Flora Sifton did when she arrived was to retain those Alma traditions that seemed worthwhile ("today's children want and need traditions to stabilize them in the midst of so much unrest") and eliminate those that seemed to have no purpose. She began by cutting through the traditional stiffness of boarding-school routine, substituted in its stead a freer control. "Crocodile" Lines were largely eliminated; girls were encouraged to go for short walks each morning outside the college grounds in twos and threes. The atmosphere became more homey, more relaxed. Senior girls could hold the odd party "on the sly" after lights out without the feeling they were going to be jumped

(*Over*)



F. Muscat

Alma College

"The binding force is religion"

Chandler

Ileana Rodaniche, Panama; Kathe Krieger, Ontario; Raquel Torres, Venezuela

Twenty-two countries represented

Stollery

Alma's Mrs. Sifton and Dr. Dobson meet Governor General Massey

All Canada takes note

The entire student body turned out for visit of United Church Moderator, Rt. Rev. J. S. Thomson

on unduly. Slowly, Flora Sifton began the long task of building school esprit de corps. She spent out $11,000 to renovate the school kitchen, re-stressed Alma's emphasis on religion and practicality. "Ours is not a school that caters to the butterfly girl," says she. "We like to think of our girls as living purposeful lives. I think that in future we will place even more emphasis on cultural courses."

Alma's curriculum, too, was given an overhauling. Something for all types of girls was placed in the calendar: for those with academic tendencies, Alma offered junior and senior matriculation on completion of Grades XII and XIII. For students who found ordinary matriculation standards too high but still wanted an academic education, Alma granted a General Graduates' certificate on attainment of an average of 50 per cent. in all subjects but who dropped below the line in two or three.

Pauline Beattie, who hopes some day to become a medical secretary (her father is a Public Health doctor in British Columbia), is enrolled in the college's Secretarial course, one of four specialized commercial courses that Alma gives. (Pauline, who earned her junior Matriculation in B.C., is studying shorthand, typing, spelling, penmanship, business correspondence, Religious Knowledge, physical training, and Grade X piano and theory.) Alma students can specialize in Music, Homemaking, Fine Arts, Interior Decoration and Handicrafts, and Dramatic Art, each leading to a diploma at the end of two years. Students enrolled in the matriculation and commercial courses are allowed to take some optional courses in the arts and/or in homemaking if they choose.

Since the first graduating class marched out the front doors and down the five stone steps of Alma's arched and pillared main entrance in the year 1883 an estimated 10,000 graduates have carried the school name to distant shores. Some of Alma's daughters today are in their 80's and 90's, still keep in touch with their Alma mater. A few have earned themselves national and international prominence: Janet Riley, who starred on Broadway in *The Moon Is Blue*, received her first lessons in dramatics at Alma College; Marjorie Kelly, another graduate of Alma, was Miss Canada in 1951; a decade ago, the school received world-wide notoriety when pretty Mrs. Laurene Dodge, the telephone-operator bride of millionaire auto heir Daniel Dodge, came to Alma to study after the tragic honeymoon death of her husband. Many of Alma's graduates go on to universities abroad; others become nurses, teachers, business women, doctors, missionaries, and lawyers. "But most Alma girls earn their fame," says President Dobson, "as the good and faithful wives of famous men."

Phone is seldom still

Between the waking hours of 7 a.m.—when the harsh, unmusical tones of the college bell announce the start of a new day — and 10 p.m., when the same bell clangs the day's end, the telephone on Principal Sifton's desk is seldom still. There are calls from Paris, calls from the West Indies, calls from South America and Panama. Some are enquiries about enrolment (it costs $1,400 a year to send a girl to Alma); some concern the mid-year discharge of a student who has failed to fit into the pattern of private school life. Other calls are from mothers and fathers holidaying abroad, others from guardians who want the latest report on the progress of a dependent. Occasionally it is tragedy that speaks at the far end of the international telephone—the death of a mother or father, brother or sister, aunt or uncle—or perhaps final word that a divorce court has at last ended the unhappy union of two parents. Sometimes, in the silent shadows of the college chapel, Principal Sifton will find, huddled in a corner pew, the figure of one of her girls, sobbing softly, asking strength to face the tribulations that sometimes seem too much to bear.

Share of Good Things

But if the school has its share of tragedy, it has a greater share of good things. Most of Alma's girls come from happy Christian families who respect the Gospel and expect their children to do the same. Those who have known unhappiness at home find strength and confidence in the majority and often discover that Alma brings more happiness than they have ever known before. So fond do some girls grow of the school that they would rather remain there for Christmas and Easter than make the journey home. Others live so far from their homes that they *have* to stay. But with two television sets, a hi-fi set, a movie projector, and a school library, they never lack for entertainment. Every Monday afternoon is "free" when the girls can stroll leisurely into St. Thomas' shopping section, purchase food, books, magazines, records. On Sunday mornings they may attend the church of their choosing, and — providing they have a definite place to go—they are allowed several long week-ends every term to visit friends and relatives.

Ten for Church Membership

This year, Dr. Dobson — an ordained minister of The United Church of Canada —is preparing 10 Alma girls for full membership in the church; two others are to receive baptism at the school's annual Communion Sunday service, June 2nd. Thus Alma manages to bring her students into closer intimacy with God.

Summing up life at Alma College Grete Schroeder of Bogota, Columbia, said: "We love Alma. We have as much freedom as we need to do things original. We can call on the dean (Miss Jean Peacock) for cookies and coffee almost any time, and Mrs. Sifton is really wonderful."

"She sure is," added Julie Murray of Hamilton, Ont. "She knows everything that anyone does around this school. You'd think she could see through the walls or something. But the thing about Mrs. Sifton and Alma College is that they're reasonable—not strict and stiff like some of the schools."

"To me," concluded Betty Ribeiro of Portugal and South Africa (where her parents are missionaries with the United Church in Angola): "the things I will always remember about Alma are the friends I have made and the chapel services that form part of our life here every day." ●

Donald Soper* Speaks Out Against Capital Punishment

I WOULD say that today when we are thinking of capital punishment, most of us are seeking a cheap way of dodging responsibility.

When questions of capital punishment come up, we don't think clearly about them, and we don't think morally about them. We say: "What about that poor chap who lost his wife because somebody else murdered her? Why not have this chap killed? That'll teach him a lesson. 'An eye for an eye and a tooth for a tooth!' "

I believe that Christianity should oppose killing because killing is always dangerous and generally immoral.

Former President Harry S. Trueman was once asked what were the standards upon which he lived his life, and he said: "The ten commandments and the Sermon on the Mount."

Well, one of the ten commandments is: "Thou shalt not kill." We live in an age of violence; we kill people in the mass under the instrumentality of modern warfare. Because I try to follow Jesus Christ's teaching and His spirit I am convinced that the root evil of modern life is its violence. Anything I can do to reduce the total amount of that violence in society is something which is laid on me as a Christian principle and duty, and therefore compels me to scrutinize this whole question of capital punishment.

I have certain advantages in so doing. I have been prison chaplain for 30 years and I've attended those who have been hanged. If you had ever been in a prison on the morning a man was hanged in England; if you had ever stood in the condemned cell with a man, or stood by the trap with a man who is being hanged; if you had ever consulted the warders and others who have had their melancholy part in this procedure, you would at least feel that there was something unclean about the whole business.

Furthermore, had you been in the position of speaking for hours on end with men in the condemned cell, you would have found something quite immoral about it, too. I have never yet met a man who was not worth saving. I have never yet met a man in a condemned cell who hadn't elements of decency in him. I have never yet met a man who had not an altar somewhere in his heart.

But the real and inexorable answer begins elsewhere. It is not in our feeling; it is in the justice or injustice of the case. If Jesus Christ died for all men, then we as Christians are compelled to believe that whatever any man has done, he is worth saving. Jesus did not say: "an eye for an eye and a tooth for a tooth." He contradicted that and said that we were to love our enemies and do good to those who hate us.

That is not to say a man who has committed murder should be let free on the assumption that bygones should be bygones, or because he didn't mean it. It is that we should not take the cowardly way of putting the murderer out of sight because we are unprepared to pay the price of punishment and of reclamation.

Retributive, vengeful punishment cannot be defended by the Christian. The only kind of punishment that can be defended by him is that which brings home to the man who has committed a crime, the sinfulness of his action, punishes him, that he may himself be brought to penitence, and

(Over)

Dr. Soper is Superintendent of West London Mission, London, England, and a former President of the Methodist Conference.

then helps him by rigorous and hard means to climb back to a position of decency and responsibility in the world. That is Christian.

There are people who will say that if you didn't hang murderers the world would be full of murderers and capital crimes would increase. That is wicked rubbish. And I say "wicked" because every statistician knows that it's not true. Yet you'll find it appearing in the press of the world; you'll hear it in speeches, you'll hear it from people who, if they only were honest, and took the trouble to read the facts, would know that it isn't true.

I'm not arguing; I'm informing you. I've read the evidence, which is incontrovertible, and it comes from every country that has abolished capital punishment (and most of the civilized countries of the world have done so).

The statistics about capital crime are simple to analyze because, on the whole, murder is an amateur crime. Those who commit murder generally are not hardened criminals. There are a few, but let no particular exception prove the rule. As a general rule murderers are people who, under certain circumstances, have lost their command or who have deliberately chosen to break the command that they should have over their own sense of right and wrong, and over their own actions.

What happens when, instead of killing these people by hanging or by shooting or by poisoning or by electric current, you punish them in other ways? Does it encourage more murders?

Not a single country from Holland to Scandinavia, from some of the States of the United States to places as far off as Peru, can produce a tittle of evidence that the murder rate rises. In fact, in almost all of them the murder rate has tended to decline.

There are those people who say: "But murder is a crime for which there should be a special deterrent, and unless you have the punishment of death, then you do not have that deterrent." Now, any punishment is a deterrent. But I want to tell you that the punishment that is called the capital death penalty is not a special deterrent and never has been, and never will be. There is no evidence to support that claim.

After all, what is the real motive behind the killer? It is to satisfy something within him, or to gain something he wants. What is the real deterrent? Not the punishment he will receive, but the fact that he may be found out. The preoccupation of the murderer is not with this or that form of punishment; his preoccupation is with the care he must take to see that he is not discovered. And many a man I know in prison would rather chance the hangman's noose than he would chance 10 or 12 years or 15 years in the cells.

The longer I live, the more I hate sin, and the more I am disposed against the kind of criticism and easy judgment of other people. I don't know what they suffer. I don't know the temptations. I know the horrors of evil. I know the wickedness of drunkenness. I know the bestialities that are capable of being exercised on little children. I know these things, and I live in the midst of them in the work I try to do in London.

But I'm sure that the only final answer to them is not an eye for an eye and violence for violence, a beating for a beating, a death for a death. It is in that refusal to believe that we are degraded to that violent level as human beings, and that there is a chance in hard suffering, in punishment and in hard punishment, not to recover the life that is lost, but not to add to that evil by doubling it and making even more sorrow and wickedness in the world.

One other thing, because I know somebody will say it if I don't: "Would you let them out again so that they can do it all over?" Not necessarily. There are some people who, by their very nature, or by their failure to measure up to certain obvious social standards, by physical quirks and mental disabilities should never be totally free in this world because they are not the masters of themselves.

I believe, therefore, that punishment must sometimes eventuate in the setting up of hostels and homes and, if need be, with locked doors for certain groups of people. I am sure that can be done, but it will never be done until we set our faces against capital punishment.

It's only when we've got rid of the evil of capital punishment that we shall bestir ourselves to find out the alternative means whereby we may protect society. And, what is even more important, may provide for people, whatever they do, hope in the Christian faith which believes in the possible reclamation of all men. ●

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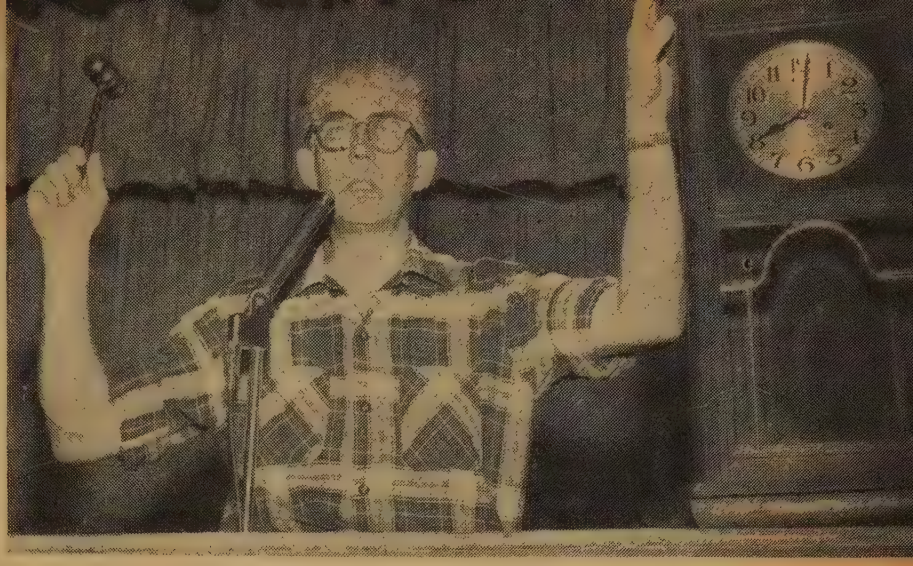
Service is their Business



North Bay Nugget

Church extension gets AOTS attention. Men of St. Andrew's Church, North Bay, Ontario, raised money for new Trout Mills Church at auction

Peanuts, shows and dinners all add up to service to church and community for AOTS men

By E. L. HOMEWOOD

AN AGED pensioner climbs into the back seat of a car in Ladysmith, B.C., and is whisked away on an afternoon drive through the countryside.

A patient is wheeled into the auditorium of Winnipeg's King Edward Hospital and shares in a Sunday morning service conducted by laymen from local United Churches.

Fifty boys troop into the auditorium of St. Paul's Church, Scarboro, Ont., and are put through a vigorous programme of gymnastics.

An aged shut-in couple sit in their Botwood, Newfoundland, home and listen to a tape recording of the Sunday morning service at their local church.

These and dozens of other services are being performed all across Canada every week, as members of AOTS clubs practise their motto, "As One That Serves." They have been doing it for 35 years, ever since 53 men gathered for the first club meeting in Kerrisdale Methodist Church (now Ryerson United), Vancouver, on January 8, 1923. Now there are more than 10,000 men in 307 chartered clubs.

All of them stress the service aspect of their programme, but the avenues of service are varied.

A Christmas carol service at Melville, Sask., brings together choirs from many denominations in the district.

"Operation Brown Cow" in Exeter, Ont., sent $700 to Dr. Walter Strangway's Angola mission hospital for the establishment of a dairy herd.

An AOTS minstrel show at Whitehorse, Yukon, brought in 1,400 people and grossed $1,100 for community welfare work and to assist in furnishing the new church.

Prince Albert, Sask., has 42 laymen working on a project which takes them out to preach in seven rural churches every Sunday.

In Gananoque, Ont., the AOTS welfare committee repaired 400 toys last Christmas and distributed them among the community's needy families.

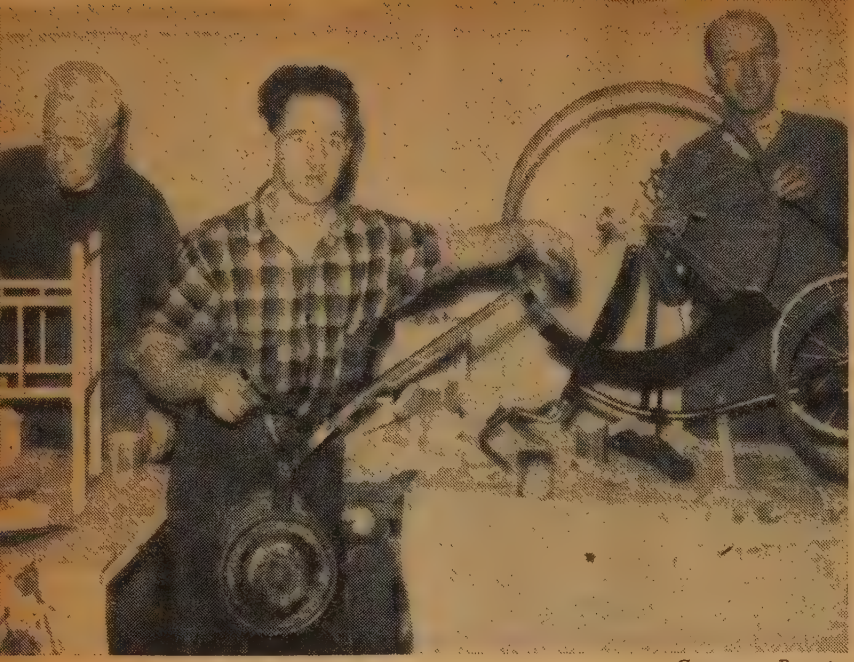
Out in Vancouver, the Dunbar Heights club established a revolving loan fund to help theological students at Union College. The Fraserview club supported its president in the setting up of a court of family relations, later changed to the Panel of

(*Continued on page* 15)

Service to the local church takes many forms. Men of Asbury - West, Toronto, published newspaper for opening of new sanctuary

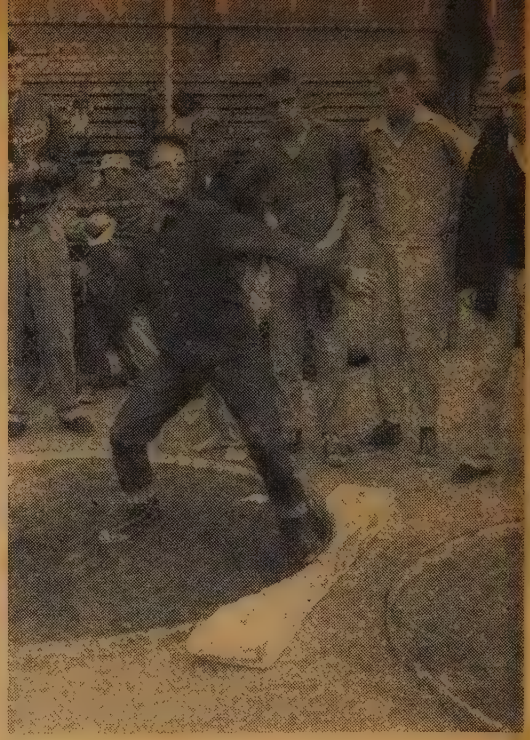
Dominic

The aged are not forgotten. AOTS members in Botwood, Newfoundland, take tape recordings of Sunday services to shut-ins



Gananoque Reporter

AOTS reaches outside the church. The men of Grace Church, Gananoque, Ont., repair toys for Christmas distribution to the needy



AOTS men take special note of needs of boys in their churches. Winnipeg clubs sponsored the United Church Athletic League with a programme of baseball, basketball, track and field, and swimming

Camps for boys and girls are a project of many clubs. Men of St. Andrew's, Moose Jaw, Sask., build a cabin at their Buena Vista Camp

The AOTS pioneers of Ryerson Church, Vancouver, B.C., have had a variety of service projects. They are celebrating movement's 35th anniversary

J. Doerr

OTS service to missions was recognized by Dr. Walter Strangway with pard skin presentation at Exeter, Ont. Men raised $700 to buy four cows for the Canadian doctor's Angola Mission

Melville Advance

Inter-church co-operation is promoted through events such as the AOTS Christmas carol service at Melville, Sask. Choirs from local and district churches participate

omestic Affairs. It has a doctor, lawyer, marriage and high hool counsellors, minister and teen-ager to deal with family oblems.

Summer camping facilities are a special project of many ubs. The men of Bridge St. Church, Belleville, Ont., hold an nual clean-up paint-up day at Camp Quin-Mo-Lac, Lake oira. Out in Moose Jaw, Sask., AOTS members built cabins at eir Buena Vista Camp. The men of New Liskeard district in orthern Ontario cleared a mile of bush to get hydro service to Camp Lorrain.

AOTS clubs in the Calgary district sponsored the Morley hurch Restoration Association to restore and preserve the oneer McDougall mission church on the Stony Indian Reservaon. The men raised the money for materials and did most of e work themselves.

Winnipeg clubs co-operate in the United Church Athletic eague which sponsors numerous sports events for boys and girls.

Methods of raising funds to carry on these AOTS services e as varied as the projects themselves. Many clubs in Alberta d British Columbia sell packaged nuts in a pre-Christmas blitz f their communities. Last year they raised over $36,000.

Spring teas and sales of baked goods produced by the men are popular. The club at Gordon Church, Winnipeg, staged a hilarious fashion show in conjunction with their spring bazaar. The AOTS annual pancake supper during the week of Shrove Tuesday has become the spring social event at Swift Current, Sask.

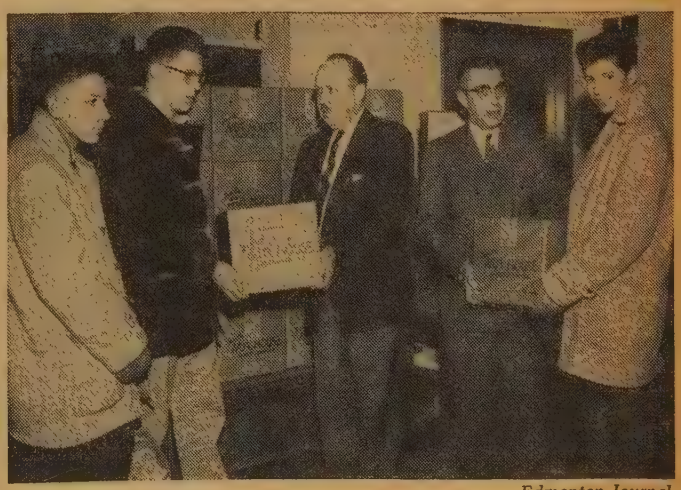
Auction sales and congregational dinners are held in many centres. The men of St. Andrew's Church, North Bay, staged both, and gave the money to the building fund for a new church at nearby Trout Mills.

At all these events there is a strong element of what AOTS men refer to as "good fellowship." And they go all-out to promote it through inter-club visitations, regional rallies, local dinner meetings and informal gatherings. At South River, Ont., AOTS members gather one Sunday morning each month for breakfast at the church before going to the worship service.

More than 250 AOTS men will gather in Saskatoon this month for their annual convention. And there will undoubtedly be a lot of shenanigans mingled with their business.

But behind it all is a consciousness that service is their business.

L. Hillyard



Edmonton Journal

AOTS men use a variety of projects to raise funds to carry on their service projects. Many hold dinners, teas or bar-B-Q's such as that at Westminster Church, Saskatoon (left). Pre-Christmas nut sales are held in many areas. It's a project of the Edmonton AOTS District Council (right). ●

Rev. J. A. Davidson

Rev. S. Bole

Rev. V. Fiddes

Mrs. E. McKim

• Who's a Who? • What Would You Do?

Ad Lib

By J. A. DAVIDSON

RECENTLY when I had a short visit with My Irritable Friend he was quite excited about the new Canadian *Social Register*. He says that it marks an important milestone in our history, and he confesses that his heart gave a joyful little flutter when he first heard that it was being prepared. He is saddened that his name is not in the book — he feels that he was blackballed because of his Uncle Henry—but to show that he is taking this whole thing in the proper Canadian spirit he is now growing a longer forelock for proper tugging at when the occasion demands. He says that this book will let us all know who among us is really Who, authentically Who and deserving of our respect and deference.

But, he says, one thing seems to have been overlooked: there has been no announcement of a simple way to identify a registered Who. And, after all, one can't go up to a stranger, no matter how distinguished he may look, and ask, "Sir, are you a Who?" It will be every bit as awkward with the ladies.

He says that it is probably presumptuous for unregistered him to make this suggestion, but he thinks that a badge or crest should be devised which can serve to identify a registered Who on sight. He admits that the proper thing is to call in a heraldry expert (it would be reassuring to have the crest approved by the College of Heralds in London), but he thinks it might be more Canadian if something simple were adopted, something uncomplicated and unostentatious, something in distinctively Canadian good taste. He hesitatingly suggests a simple gold maple leaf with the letters "SR" superimposed—the letters in Old English, of course.

For men, a simple lapel button, about the size of a Rotary button, would be suitable. The maple leaf should be in gold (solid, naturally), with a delicate "SR" in platinum. And the ladies could have the same thing in a brooch about the size of a quarter; for evening wear it would be permissible, though not required, to have the letters done in tiny diamonds. A crest in the same design made of gold and silver threads would be very attractive on the breast pockets of blazers. And perhaps special dies could be made available for the marking of personal stationery.

My Irritable Friend hopes that the authorities will give serious consideration to this matter of identifying badges. He asks, "How can we of the masses enter into the spirit of the thing if when meeting people we can't tell immediately who is really Who?"

Caistor Corners

By SHERIDAN BOLE

I OFTEN think about them as I sit in my study, and I wonder about them. Now I'm asking you, "What would you do with them—this little group of people who don't know when they're beaten, who won't give in, whose vision of what their little church will one day be outsoars all difficulties, all fallings-away, all arduous labours?"

Only last week I sat with them in one of their meetings in Mrs. Wellington's home, and they were planning. "Planning what?" I asked. To put a partition between their little kitchen in the church hall and the Sunday School room. Last year they laid lovely soft carpets down the aisles of the church, and this year, so they say, they want to do this work on the kitchen. In fact they've been wanting to get at it for the last fourteen years. Now they're going to do it. What would you do with them?

Their little church should have closed up years ago, not for lack of enthusiasm but for lack of numbers. But not a word of closing was ever heard. Instead, they repaired the leaded windows, planted a little tree in front of the church, bought some new hymn books and carried on. Years ago when there was twice the number the old choir died. Now, with half the number they've started a junior choir. They're building for the future. They won't quit! What would you do with them?

Along the country roads they come on Sundays and stand together in the little church and sing the old songs of Zio Look down the road! Here comes Elspet seventy her last birthday, walking wi quick steps. She is on her way to th Promised land. Here comes Justin Peabod He hasn't missed church, rain or shine, f the last forty years. And Jake Willoughb our bachelor who always sits in the ba seat, is parking his car behind the churc Our own Florrie goes in the door, her han filled with flowers gathered from some co spot in the woods to adorn the Communi Table. What would you do with the people who won't give up or admit they' beaten?

It would be a simple matter to clo their church. But there's something de down in their hearts that they know, the saints of the countryside. Their church no social club, no merely nice fellowshi they are sure that they are a part of th Church against which the gates of He shall not prevail, and they won't give . . . not yet. Each Sunday they feel t sacramental touch upon their lives of t hours spent in the little church, and retu home with renewed strength and a glo shining from their eyes.

Make way for these rural saints; th are climbing to heights of glory. They se not the praise of men. Others may worsh in stately shrines, but they are content know only the bare walls of their simp church, the straight seats and the litt organ in the corner. No plaque or windo records their faithfulness. They don't kno they are heroes; no flag flutters out, r trumpets blow but the line never wave as they march on, on to the City of Go And they'll march into Heaven; Flor with a posy of flowers in her hands, M Wellington with her mop and pail, Elspe with her tattered hymn book, and Sar holding tight her Bible to keep the wo and scattered pages from falling. They walk down the Heavenly streets, and them these will be as familiar as the gold paths of leaves in their autumn woods.

Make way for them, as they come fro the back concessions with bronzed fac and clear eyes that have looked on t stars.

David with your shepherd's crook, a Amos with the plumb-line from yo

• Historical Hardwood • Life With the Crees

untry orchard, and Jacob who slept with gels under the stars: open your arms to ceive them! Come and greet them, these mble ones; and at their head their ders, country ministers proud to walk th such immortals, for together they kept e lamp of faith burning in a tiny corner the land which they claimed and held their very own.

he Niagara Gavel

By VICTOR FIDDES

THE writer of this column will soon have to lay down what to him has en the most interesting gavel he has yet ld in his hands.

The Rev. D. H. Gallagher presented to e Niagara Presbytery court in the year 36 a gavel which he had fashioned from ell-seasoned and specially selected pieces hard wood. One piece was from the old eaverdams Church which had been built 1832; another was from the Warner eeting House with the date 1801 on it; d a fragment was from the Old Red eeting House which had been erected in 15. These pieces were successfully fused to a single gavel and block which should rve as a perpetual reminder to Presbytery the sources from which much of its ngregational life has come.

Fortunately for the Presbytery its ritage is more than a relic from antiquity. am sure that the thing that gave delight Dr. Gallagher's heart when he presented e gavel to the Presbytery was the realiza- on that the work and witness of those oneer days is still being promoted vigor- sly in the congregations which boast such ancient lineage. The thing that has lighted me in my duties as chairman has en the discovery of the vitality of the urch on the congregational level. Some these old causes are not only still very uch alive; some of them appear to have tered their second childhood and are inking not nearly so much of their proud ritage as of their future opportunities.

The old Warner Meeting House has long nce disappeared, but its offspring, the St. David's congregation, has built itself a fine new church. The Old Red Meeting House is now in its 164th year as the Lundy's Lane Church and has plans to replace its third edifice with a much ampler fourth. Beaverdams Church, the centre now of a community much smaller than in the early days, refuses to be closed and still carries on an active Sunday School. The Lyons Creek Church which population has by-passed still draws its faithful from a distance and in the last year enlarged its Sunday School building.

We are grateful to God that the congregations that have kept the faith for so long are now being challenged by the growth of the area to enlarge their horizons and accept wider and greater responsibilities. In Niagara, times are not what they used to be. In the churches they appear to be much better.

Vignette

By ELEANOR McKIM

IT IS fifteen years since we left the Indian Mission at Island Lake, and just a few weeks ago I sat and talked for the first time in all those years with someone who lived there. As I listened, the years fell away and I could almost feel the "slap-slap" of waves against the canoe as we headed into a breeze on a sunny summer day. I could hear the dog-teams howling up and down the lake on nights when the moonlight and shadows make the snow-covered world look like a set from some weird ballet. I recalled the smell of blended wood-smoke, moosehide and fish which was the essence of an Indian tepee. Even the pressure of hard physical work and the interplay of misunderstanding and jealousy which too often corrodes relationships in the north came back to me.

Most of all I remembered the Indians.

"What about our organist?" I asked. "Is he still there?" This particular organist lent colour and a certain wry dignity to our services by turning out in overalls, moccasins, and a formal set of tails which came out of a bale. He played by ear and gave what might be called a free interpretation of the hymns, adding as many beats on the end of each line as was required by the Cree translation of the words. He is not there, but in a mental hospital now.

"And Isaias Mamageesick?" Isaias, when we knew him—was a promising young man —product of Norway House residential school—son of an elder—married—with two well-kept children. "Isaias is dead," she said, "years ago. He took T.B., went out to the San and died there."

Abel Wood, another Norway House school boy, is gone, too. He went through the ice one fall at freeze-up time. Johnny and Elizabeth Little, newly-married school graduates, are fulfilling the missionary's hopes and are raising a good family. And crippled Jemima, who somehow managed to get her middle-aged body to church by walking on her knees, is married now.

Family allowances, old-age pensions, commercial fishery and increased government help have made living easier for the Indians. Nobody travels the canoe route to Norway House any more. The airplane is replacing the dog-team, and the Indian women go to the nursing station to have their babies.

On a darker note, the drinking habit has found its way to the Island Lake Indians. Recently a father, while drinking, overturned his canoe taking with him to his death his seven-year-old son. Another Indian returned from "outside" bringing with him a passion for gambling. Such things were unthought of fifteen years ago.

The hours slipped by as I questioned and wondered. Many old people gone—some fallen by the wayside — others staunchly trying to preserve the old ways —a sad little capsule edition of the Indian story.

Best of all was the news of Margaret. Margaret was a widow who once a week cheerfully helped me scrub our clothes on a washboard. I loved her. The day we left she sat dolefully for hours in the mission kitchen and she is the only Indian I ever saw shed tears. Margaret married Henry Fiddler, a former chief of the band, who is now in charge of our mission work at Red Sucker Lake. When I remember her qualities I am sure she will make a good "Iamokemaskwi." ●

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. *We heard what we thought was a wild statement that eight out of every ten mental patients are in the hospital on account of religion. Do you know if there is any basis for such a statement?*

A. We assume this statement is nonsense, although it is true that many persons who do become mentally ill develop a great interest in religious things, and often give the impression that they are religiously fanatic. Religious fanaticism is usually the result of mental illness, not the cause.

Q. *Is it lawful for our Young People's group to dance in the basement of the United Church?*

A. Yes, if the Session says so.

Q. *What are the duties of an elder's wife in The United Church of Canada?*

A. The same as anybody else's wife, but inasmuch as an elder promises to be diligent "to frame and fashion his life and the lives of his family according to the teachings of Christ" she will want very much to assist him. We think a good elder's wife could be of great help to him in the work of his district, be understanding when he is out working late at night attending session meetings or visiting his people, and she could be very helpful by visiting new members in the district with him, and inviting new people to their home.

Q. *Should a congregation expect its minister to be on call during holidays for funerals, socials, weddings, or emergencies?*

A. No. He should get away. But the congregation should provide for pastoral oversight, and if it does not we don't know what its members can do other than interrupt the minister's vacation.

Q. *A very wealthy man in our church is a Steward but never attends Stewards or Official Board meetings. However, he always lets us know what he wants us to do about any question which is coming up. Do you think we should insist that either he come to meetings or resign?*

A. Yes. Let us know what happens.

Q. *Who is responsible for the supervision of the organist, choirmaster and music?*

A. From the point of view of music and worship, the Session. The maintenance and insurance on a costly organ may come under Trustee Board or Stewards, and the payment of the organist and other salaries under Stewards. Our personal opinion is that the safe way is to have a music committee responsible to the Official Board.

Q. *During Lent some social activities are permitted in our Church, others forbidden. Under whose authority does this come?*

A. The Session.

Q. *In our congregation we are told that the Woman's Association should not have a friendship tea (no charge) during Lent, but at the same time there is a Father and Son Banquet, and a number of other social affairs. Do you think that this is consistent?*

A. No.

Q. *What Churches in Canada are members of the Canadian Council of Churches?*

A. The members are: The Anglican Church of Canada, The Baptist Federation of Canada, The Churches of Christ (Disciples), The Evangelical United Brethren Church, The Greek Orthodox Church, The Presbyterian Church in Canada, The Reformed Episcopal Church, The Russian Orthodox Greek Catholic Church, The Salvation Army, The Society of Friends, The United Church of Canada; *Affiliated Members*— The National Council Y.M.C.A., The National Council Y.W.C.A., The Student Christian Movement of Canada; *In Friendly Association* — The United Lutheran Church in America.

Q. *How do these Churches become members of the C.C.C.?*

A. By action of their appropriate corporate authorities.

Q. *Who are the Port Workers of the United Church?*

A. Miss A. Ratz, Halifax, Dr. A. S. Murray and Miss L. Mayova, Montreal, Rev. Hans Skoutajan, Halifax, and two summer students.

George Johnston comments on*

Simultaneous Communion

ROM time to time the students at Emmanuel College, Toronto, raise with the Staff the question of celeting the Lord's Supper in a way that apparently become popular in many ts of Canada: the bread is distributed ll, but no one is allowed to communicate il everyone does so at the word of the ister, who says: "The Body of our Lord us Christ, which was given for thee . . . e and eat this . . ." A similar action ows for the Cup. Such a mode of celeion I here describe as "Simultaneous mmunion." The students wonder ther any departure from this type uld be considered a deviation! The rt answer is that Simultaneous Comnion appears to be itself a deviation.

have encountered this form only once Britain, and that was in January 1937 eyton Richards' Congregational Church Birmingham, England. As a young Scots ological student I was astonished to find practice and I was certainly not helped it to make my communion. The next e I met it was at my first communion Canada, when I was welcomed to Port dit by the present Editor of THE SERVER! On that occasion I liked it still and my dislike has grown with the rs.

ormer Principal Matheson tells me that was the form adopted at the great day he Union in June, 1925; and I can see ly why some people may have thought t a vast concourse of worshippers from e differing traditions needed there a cial token of their togetherness. But I do see why we need this in our normal congational services, whether for 700 or 70. neeling in small groups at the Holy le can be very meaningful, and many ner Methodists must be glad of an asional use of that type in the United urch. At Howard Park, Toronto, I have the privilege of celebrating in that nion; though I must confess that I felt e like a priest than a Presbyterian! In land as of old in Scotland there are rches where the people sit down together at the Table, and this retains something of the primitive custom of our Lord and his disciples. Most churches in the Reformed tradition, however, celebrate by elders passing the bread and the wine to the congregation seated in the pews (with white cloths on top of the pews sometimes); the communicants themselves hand the elements to their neighbours. In this method all members in full communion exercise the priestly function of serving, and each of those receiving communicates as he receives. Silence is kept so that none may be disturbed, and in the silence there is a deep fellowship of worship and covenant with God in Christ.

What are the objections to the "simultaneous" method?

1. It is not Catholic, in the best sense of the word. It seems to be an innovation, and perhaps it is due to a Congregational type of church or to the influence of one individual.

2. It confuses fellowship with the physical act of eating and drinking at the same moment, on a given signal. In fact, for the spiritually sensitive it imparts an unnatural element into the service. We already symbolize our community in Christ by being in the same sanctuary at the same time; by prayers said in unison or responsively; by congregational singing; and by the act of the Offering. It is quite unnecessary to add this other. Apparently the primary reason for the simultaneous communicating is that it demonstrates our unity and fellowship. Precisely: but the Lord's Supper as a great Sacrament means much more than *our* being united. Our attention should not be riveted on minister, choir, elders or elements; but on the living Lord who deigns to feed us at his Table.

3. In a large congregation one has to hold the bread for quite a long time, and then the wee individual cup; until all have been served; and then the elders are served; and then the presiding minister himself. It is all so self-conscious and lacks spontaneity! Moreover, from my experience, few communicants use this period for individual prayer and fellowship

(*Continued on page 24*)

Dr. Johnston is Professor of New Testaent at Emmanuel College, Toronto, Ont.

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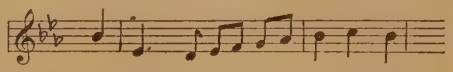
THE MUSIC MAKERS

by FREDERICK J. HORWOOD

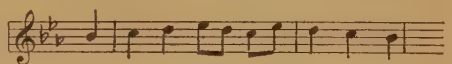
LET us make a song of praise. Since summer is here, we could write a verse of four lines about the beauty of the world:

We sing our joyful song of praise
For long and happy summer days,
For crimson sunset, starry night,
The silv'ry moon, the morning light.

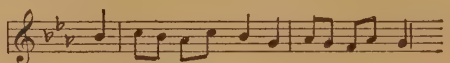
This is not great poetry but it will do. Now let us go as far away from a piano as we can . . . to the woods beyond Hazeldene. Along the path amid the pines and maples and beeches we shall wander until we come to a grotto, our favourite nook, where we can watch the birds and squirrels; if we keep our eyes alert and our voices quiet we may see four fairies who will give us a tune. I wouldn't ask Titania; she is much too busy arguing with Oberon. Puck will not do, because he is too full of mischief. Here are four fairies who may give us four lines of music for our verse: Heather has a tune which jumps down, then runs up the scale:



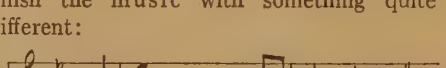
Heather's tune is in E flat. Spry wants a tune in another key. Here it is in B flat:



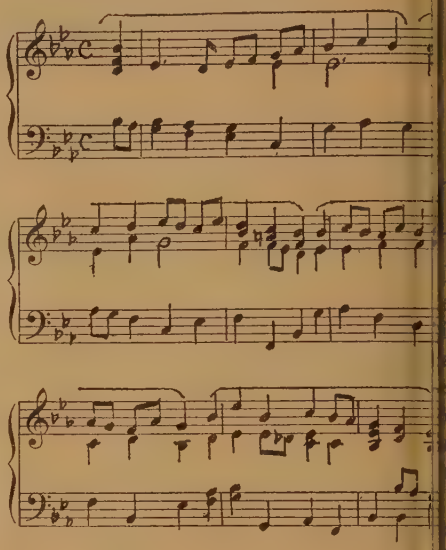
Twink likes a melody that repeats a little pattern:



Here is Bryn. He is an elf, and wants to finish the music with something quite different:



Each fairy has given us a little phrase with one or two pairs of quavers, or eighth notes, to make the music gay. Now let join them all together and add some chor then we can go down to Hazeldene a Mrs. Evans will play it on her piano wh we sing. So here is our song:



Well, I almost forgot; we need two mo verses: something about flowers, bir woods, cottage homes and bedtime. He they are:

2. For flowers that bloom and birds th sing,
   For joy that good companions bring,
   For hawthorn glades and winding wa
   That lead to haunts of childhood da
3. For cottage homes with stately tree
   Where roses scent the evening breeze
   When twilight comes our prayers we s
   To God, who guides us every day.

We welcome the following new members to Music Makers' Circle: Linn Hendry (8), 575 Bu St., Penticton, B.C.; Sybil Turner (12), 10 Osborne Ave., Verdun, Que.; Carol Bauman (1 19 Howard Ave., Lindsay, Ont.

THE HABITS OF A STUDENT

WHAT habits characterize the first-class high-school student? In a survey of 1 Grade X students having standings of 75 per cent. or better taken in South P (Ont.) secondary schools, educators learned: (a) good students often hold part-ti jobs, (b) they engage freely in extra curricular activities, (c) they engage in chur activities.

Some Highlights:

- Average daily time spent on homework and review—1 hr. 20 min.
- Of the 101 students, **36** had part-time jobs and worked an average of 5 hr. 20 min. weekly.
- Of the 101 students, **42** were on school teams.
- The average number of times they went to the movies in a year was **14.**
- **1 hour and 30 minutes** was the average daily time spent watching television.
- **62%** of the students engaged in hobbies such as art, music, collecting recor
- **74%** of the students received an allowance. $1.50 weekly was the average amount.
- **76%** of the students engaged in church activities and spent an average of 1 ho and 36 minutes at this per week.
- **89%** planned to complete secondary school.
- **8%** planned to attend Teachers' College.
- **20%** were taking piano lessons.
- **74%** planned to attend University

Jesus conscious sinner? Did He know sinner? Must we believe He was sinless?

ese are some of the questions which arise en A. J. Ebbutt* asks

AS JESUS FULLY HUMAN?

ONE OF A SERIES

ID Jesus grow in a regular way? Was His knowledge limited; His moral development normal?

we give the orthodox answer "No" to first question it means He knew all gs, past, present and future. It means the secrets of nature discovered since e known to Him, among them ways to viate pain and suffering, and that for e reason He didn't divulge them, even gh He did go about healing all manner sickness. It means that His prayers, tions, temptations were play-acting, e One with omniscience would know all answers. Omniscience rules out a true an life.

the answer to the question is in the mative, what proof can we advance? t, the Gospel records support such a ention. There is the general statement Luke 2: 52, "And Jesus increased in dom and in stature, and in favour with d and man." Jesus asserted that He did know some things, c.f., Mark 13: 32. en He asked questions, when He could surprised, when He could be tempted, naturally assume He wanted informa-, lacked knowledge or had to make a ice, none of which is consonant with niscience. The prayer in the Garden of hsemane is that of one who had hoped a different future than what is about be. In His limitation of knowledge, is estimated the character of Judas ngly. It is impossible to imagine a an being endowed with omniscience. arnation means God through His spirit ning into life at a certain point of time so limited by its conditions. The very an qualities which we admire in Jesus, courage, His sincerity, His conscious-s of God, His prayer life, His goodness a word, His wholesomeness and whole-s—all dissolve and become meaningless, not indeed mockeries, if Jesus were not eal man, but instead was possessed of attributes of deity.

f a disclosure of God in Jesus Christ would involve historical limitations, what would be the nature of such limitations with regard to the knowledge of Jesus? We do not suggest any limitation of His knowledge of God, since in this respect He is our acknowledged leader and teacher. But as a Jew of the first century A.D., the thought-forms He used would be native to that day. For instance, the scientific outlook of Jesus would be that of His day, namely the Ptolemaic view of the universe, the sun going round the earth, etc. In His use of apocalyptic ideas and language concerning the future, He was surely a Jew of the first century. It is true that He gave a deeper spiritual content to these ideas. With regard to medicine, Jesus likewise conformed to the ideas of the first century, namely, that disease, especially mental trouble, was caused by unclean spirits. In the light of modern medicine and psychosomatic reaction, Jesus' acts of healing are perfectly understandable and to be expected in such a Personality as Jesus. But while we readily concede all this, yet Jesus did these acts seemingly from the first century point of view. He believed He was casting out demons.

Only one of three conclusions is possible here. (1) The record stands, in which case Jesus' knowledge was limited to an unscientific age. (2) The record stands, but Jesus was accommodating Himself to the ideas of His age. (3) The record does not stand; Jesus has been the victim of His reporters. Of these three conclusions, the first seems to be the most natural. The same conclusion as to Jesus' limitation of knowledge must be held with regard to His views as to the authorship of the Old Testament writings. Jesus' references to Mosaic and Davidic authorship have been the final court of appeal of conservative Bible students when answering the critical scholars who have denied such authorship. It is better to believe that Jesus was a real Jew of the first century and did not know the results of the critical-historical research of the twentieth century.

Thus, Jesus showed His limitation of knowledge to the age into which He was born. He may have been in advance of the ideas of His day, as most men of genius are. He may have been the victim of bad and unenlightened reporting. But in the main, faith can be glad that He was a true man and subject to the limitations which time and space put upon men. Only thus can He be our Example.

Jesus never claimed universal knowledge. He never suggested that He was infallible. But all that we have said in answer to this question in no way invalidates His claim to have knowledge of God far and beyond that of any other man of any day. Spiritual intuition is not necessarily subject to the demands of time and place. This spiritual insight and knowledge of God is Jesus' claim to uniqueness; not omniscience, which would make all His experience and life unreal and a mockery.

Did Jesus have a normal moral development? We must recognize three elements in the genesis of sin; one must possess a nature capable of being tempted, the temptation must appeal to that nature, and the will must yield to that temptation. Jesus had a nature capable of sin, since to believe otherwise would be to deny His real humanity; Jesus could sin, but did not do so. Jesus had a nature capable of being tempted. The grosser temptations made no appeal to a nature such as His, yet He was aware of other demands than the will of God. He did not fulfil the third element, yield His will to His temptations.

By the orthodox explanation of sin, Jesus did not sin. Nevertheless He may have felt a sense of sin in the presence of God's goodness, or at least recognized His imperfection at any stage of His moral and spiritual development. The record of Scripture presents a picture of One who had no consciousness of sin. It must be remembered, however, that much of the picture is external; it is not presenting in most places the inner mind of Jesus, but rather the impression that He made upon the people. But Jesus speaks as One who has never consciously sinned.

Traditionally, we have spoken of this impression as the sinlessness of Jesus. There are a number of valid objections to such a description. The great objection to the use of the term "sinlessness," however, is that it obscures the fact of Jesus' normal moral development — a fact to which the New Testament bears witness, cf., Luke 2: 52, already quoted. In the life of each one of us there is a place for moral development and achievement—it is the only kind of man we know. But Jesus differed from us ordinary men in that His moral development at any stage was so much more acute.

It is this awareness and keenness of moral and spiritual sensibility which constitutes the possibility of a sense of sin at any one stage of our Lord's development. The higher one's moral achievement the more sensitive one will become to the possibility of sin. Is it not possible that in the light of subsequent moral achieve-

(*Continued on page* 24)

* *Professor Ebbutt is dean of arts and ector of theological studies, Mount Allison iversity, Sackville, N.B.*

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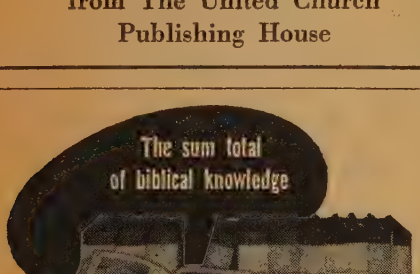

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

THE United Church Publishing House has signed a contract with The Westmin Press, Philadelphia, for the publication in the United States of Dr. A. J. Ebbu book, *The Life, the Question and the Answer,* which is presently appearing in art form in THE OBSERVER. The American edition will carry the title *Who Do You That I Am?* with a sub-title "Answers to your Questions About Jesus" . . . *Conc of a Continent,* edited by James W. Hoffman, has been prepared for the new Miss Study "Our North American Neighbors." The editor of THE OBSERVER, Rev. A. Forrest, has written the chapter on Canada. This book will be reviewed later. I available from the Literature Depot, 299 Queen St. W., Toronto, at $2.95 (cloth) $1.50 (paper). . . How often when called upon unexpectedly to conduct a meeting h we wished for some practical guidance. This is provided in a small, plain-spoken b entitled *The Conduct of Meetings* by G. H. Stanford, Secretary of the Toronto Bo of Trade, and published by Oxford University Press at $2.50. Part I deals with correct conduct of a meeting and Part II gives illustrations on a number of poi Excellent advice is presented on the difficulties and irritations that may arise. . . A sm 48-page paper-bound booklet entitled *Patterns and Ideas for Group Worship* by Eve Butler McCulloch is a good 25c. worth of ideas and suggestions for group worship eleven themes. It may be procured from The Upper Room Press, Nashville, Tenn.

Theology in Conflict: Nygren-Barth-Bultmann

By Gustaf Wingren, translated by Eric H. Wahlstrom. (Philadelphia, Muhlenberg Press.) $3.25 A.P.

Reviewed by J. A. Davidson.

Nels Ferre said of this book: ". . . a profound analysis of our leading contemporary theologians . . . one of the most important books in this field. It should be read and pondered by every theologically alert person." That is an expert opinion. My non-expert opinion (if it is not presumptuous for a non-expert to have an opinion on this kind of book) is the same.

Dr. Wingren, Professor of Systematic Theology in the University of Lund, Sweden, presents a brilliant analysis and critique of the theological fundamentals of Nygren and Barth and Bultmann. He describes his book simply as an examination of the "anthropological and hermeneutical presuppositions" of his three theologians. But this is not an ivory-tower book: no preacher can read it without being compelled to examine his own presuppositions —and his conscience. (My first brush with Wingren was a review-article on his book on preaching which appeared in one of the journals a few years ago. Surely we need an English translation of this earlier book.)

The Muhlenberg Press is to be complimented on its custom of putting footnotes where they belong—at the bottoms of the pages.

The University Question

By Willson Woodside. (Toronto: The Ryerson Press.) $5.00.

Reviewed by Harvey G. Forster.

This is a careful, penetrating study of the university in Canada by a Canadian. The author is well known as a journalist and lecturer on international affairs. This is his first entry into the realm of social science. We trust it will not be his last.

The future of Canada depends upon the educational system, and in particular the university. The present status is not satisfactory in view of the impending influx of students now in primary and secondary schools. How will the university fare w this crowd of enquiring minds seek benefits of higher education? Has university the financial resources to m the need? Has it the staff or prospec staff? The university cannot shut the of opportunity by raising entrance requ ments unduly. Canadians demand and willing to pay for the best educati opportunities for their children.

The author claims no educational aut ity. So he makes no pronouncement educational theory or philosophy. Ther no hard and fast rule laid down. He however, collected a vast amount tremendously vital data, statistically otherwise. He has collected authorita opinions from a host of university other educational leaders in Canada and United States. In the light of this, outlines certain possible alternate cou of action.

The study is inclusive. It deals with the universities in Canada, a fascina historical and analytical study. Every q tion of concern to higher education rece attention; conflicting opinions are outl and study invited.

The book is of special significance the church. Canadian universities are offspring of the church; for many years church had the deciding voice. Now secular authorities for the most part a control, what part is left to the churc directing and maintaining a close allia Is the university to become a professi school and the cultural classical studies into insignificance?

This is the kind of study urgently ne in many fields. Mr. Woodside has ma beginning in one important field. Le hope that he will continue his study in s other equally relevant area. Ryerson P is to be congratulated on the publicati

My Arabian Days and Nights

By Eleanor T. Calverly, M.D. (York: Thomas Crowell.) $2.95 A.P.

Dr. Calverly was fortunate in being to return to the scene of her early sionary labours after a number of y absence, and to see the amazing cha

ght to Kuwait, Arabia, by the discovery l. In 1956 she and her husband, Dr. n Calverly went from Cairo where the was Visiting Professor in the School riental Studies of the American Uni- ty there. Both had given eighteen years e service of the Reformed Church in rica as missionaries in Kuwait. When Calverly, one of the first women rs to arrive, started her work she had ght against dirt and disease, tradition, stition and prejudice. She never forgot turned away from a home where her might have saved the lives of a woman child. When she left, a woman's tal served the community. This is now ing on in a new up-to-date building.

from the Mikado

Elizabeth P. Fleming. (Toronto: erson Press.) $3.50.

viewed by J. H. Arnup.

is is a charming book. The writer was irst white child born in the city of oka, in Japan, and some of the charm at lovely country must have got into system. Written primarily for young the book will be read with delight by adults. It has to do with the life adventures of four normal American ren, three of whom move with their nts from Tokyo to Morioka, where the h is born. Pleasant relations are estab- d with several Japanese, both adults children. The title is significant, for a tiful cabinet presented by the Emperor e father of the family in recognition is services as a university professor cts wide attention and opens many s.

e attractive illustrations are by Janet ley.

a's Daughter

Thyra Ferré Bjorn. (Toronto: Clarke win.) $3.75.

viewed by A. J. Wilson.

ttons—nickname for Charlotte Maria s the daughter of a Swedish clergyman apland. She was a restless, interesting , possessed of a lively imagination. dreams and fancies kept her in con- l hot water at home and school. The or unfolds Buttons' struggle to under- l herself, describes her family and ds, follows her through school, across ocean to America, through courtship, and marriage, until she has daughters er own. In this pilgrimage the author ls her own understanding of what lies ath the moods of people at every stage heir growing personality. The char- s are lovable people, a mother of le faith, a wise and understanding r, kindly sisters, and a patient and ted husband. It is a love story in the sense, well told. There is love without sexy, humour without being sugges- sorrow, remorse, and a dream come

Gamblers at Golgotha

G. Hall Todd. (Grand Rapids: Baker ok House.) $2.75.

viewed by Norman A. McNairn.

is fascinating to see how a skilful her can take obscure characters of Bible, bring them to life before the imagination, and thrust home the lessons which their lives teach ours. Clarence Macartney was a master of this art. Dr. Todd, a successor of Macartney in Arch St. Presbyterian Church, Philadelphia, has the same gift.

Author Todd is likewise a scholarly conservative. He knows what he believes, and states it with clarity and conviction. Though we may not share all his doctrines we can thank him for reminding us of the inherent power of a positive theology.

One of the merits of these sermons is their wealth of illustration. Dr. Todd is a great reader with a retentive memory and he brings us treasures new and old. The sources of his quotations are veins of ore most ministers have not been working.

For the layman who wants inspirational reading, or for the preacher who wants fresh ideas for next year's lenten sermons, this is a book that will stimulate and hold your interest.

Of New Books on Religion

R. C. Chalmers* says:

John Calvin on the Christian Faith. Selections from the Institutes, Commentaries and Tracts. Edited with an introduction by John T. McNeill (The Liberal Arts Press) 95 cents (Am. Price).

Relentless Strangers by Edward W. Warner, Editorial Associate of the *Christian Century* (Muhlenberg) $2.50. This book consists of ten Biblical episodes dramatized in a very imaginative manner in order to make vivid to the reader some scenes from the Book of Books. After reading the chapter on Jeremiah one feels he is one who has a lot to say to our bewildered, suffering humanity. All the episodes, narrated in a very personal way, centre around the influence of Jesus upon people.

The Letter and the Spirit by R. M. Grant (S.P.C.K. and the Anglican Book Centre) $4.05. A book for the scholar, revealing a wealth of information on the allegorical method of scriptural interpretation of the Fathers of the Church, more especially in the writings of Origen. The book has four valuable appendices.

In the Beginning God by William M. Logan (John Knox Press) $2.25. This is a book any intelligent Bible student can read with profit. However, I commend it most to Sunday School teachers because it will assist them in their task of preparation to make real to their classes the abiding message to be found in these stories in Genesis. The author, a Presbyterian minister in the U.S., made a study of these early chapters in his preaching ministry.

The Origin and Transmission of the New Testament by L. W. Twilley (Clarke-Irwin) $2.00. This little book of 68 pages was prepared for the purpose of "giving a brief outline of the early days of the Church as portrayed in the New Testament and to indicate within that history the points at which the various New Testament books were written; and to show how these books have been transmitted through the centuries down to our own day." The author does a very good job within the small compass, of fulfilling his purpose. The book will have value not only to the theological student but for Bible Classes and any serious reader of the New Testament.

The Ten Commandments and Modern Man by H. G. G. Herklots (McClelland & Stewart) $2.25. The Ten Commandments appear to be of permanent interest. The recently released movie spectacle together with books on this theme testify to the enduring interest in the subject. Canon Herklots writes for the ordinary man and has a facility in his use of language and a style that is free from technical jargon which makes his book absorbing reading.

The Private Prayers of Lancelot Andrews, edited by Hugh Martin (Ryerson) $1.75. Lancelot Andrews, Bishop of Winchester and a prominent figure in the translating of the Authorized Version of the Bible, made this collection for his private use and wrote in Greek, Hebrew and Latin. The translations used in this volume were made by J. H. Newman and J. M. Neale. It is a mine of deep devotion and includes morning and evening prayers, prayers for each day of the week; prayers before Holy Communion; prayers of confession and gratitude, of intercession and petition. They run the whole gamut of human need. It is one in the series "A Treasury of Christian Devotion."

Design for Preaching by H. Grady Davis (Muhlenberg) $4.75. Of the making of books on sermon preparation there seems to be no end. And in this day when people are crowding churches and the fine art of preaching takes on an added significance, it is well that we have capable men giving guidance to ministers on this most difficult but joyful task—the preaching of the Gospel. This reviewer knows of no book on homiletics just like this one. There is a freshness of approach, a way of dealing with the details of sermon preparation which is very stimulating. At the end of each chapter there are some helpful suggestions to enable the reader to follow up the ideas in a very practical way.

**Rev. R. C. Chalmers, Th.D., Professor of Practical Theology and Systematic Theology, Pine Hill Divinity Hall, Halifax, N.S.*

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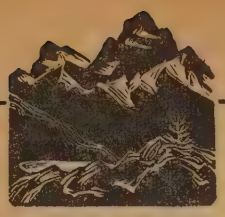

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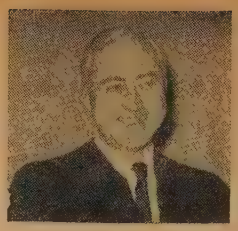


George Johnston comments on

SIMULTANEOUS COMMUNIO

(*Continued from page* 19)

with Christ: and that is more important than the use of hygienic cups for each. The actual eating and drinking are done quickly, in the simultaneous form, and at once the minister says several short prayers; then the last hymn and the benediction. Often the last hymn is a recessional and there is a lot of movement. What the soul needs at Communion is quiet; less movement; silence for prayer.

Hence I plead for the removal from our practice of this novel and unhelpful method of celebration. Either we should go in groups to the Table and receive individually. Or — and this would be my own preference — we should serve the Session at the Table and then the Session should serve the congregation in the pews: each member eating and drinking as he receives. The communion is already present in all the acts of worship that lead up to the moment of communicating. Now is the moment for the devout worshipper to pray in silence, "May this bread that I eat mean that thou, Lord Jesus Christ, wilt come into my life with spiritual power," or the like; and again, "As I drink this cup, may I be renewed in the covenant of grace be enabled by the Holy Spirit to live love from this time forward," or the l Here the believer takes with simplicity faith: as I eat, Christ "comes in"; a drink, Christ "comes in." All that I m do is to believe this and let it fill being with divine love. Here therefore believer needs moments of complete sile that he may wait on God and let move him.

We do little enough real praying at service of worship and even at the Lo Supper. By restoring this form of celeb tion and by teaching our people what t should be doing as they take and eat, shall help them to recover the true mean of sacramental worship and we shall sat our catholicity also.

I refrain at this time from saying mo we must seriously consider soon how restore to the sacrament the Supper a once was in the New Testament age. W we now do in all the churches is ha recognizable as the Lord's Supper as was known in Corinth or Rome or Anti in St. Paul's day. ●

WAS JESUS FULLY HUMAN?

By A. J. EBBUTT

(*Continued from page* 21)

ment and the development of a more and more sensitive moral nature, He looked back upon earlier conduct and thoughts as sinful? They were sins in retrospect. The bud of the plant may be perfect, but it is imperfect or immature when compared with the full flower. Now Jesus Himself witnesses to this sense of imperfection which subsequent moral achievement made Him recognize in His earlier stages. His submission to baptism suggests His witness to moral growth, or at least that He did not feel Himself marked off from all other men by sinlessness. Again, Jesus said to the young man seeking eternal life, "Why do you call me good? No one is good but God alone." (Mark 10: 18) This is certainly not an admission of sin, but it may well be a recognition of moral imperfection when compared with the perfect goodness of God.

"Did Jesus have a normal moral development?" is a question that can answered in the affirmative. To speak moral supremacy is to recognize temptations as intensely real and a ch acter that has been tried to the utterm Here is a character so morally attuned t all He had been seemed imperfect in pure light of the goodness of God. Je faith was tried by doubt; His goodness tried by evil suggestion; and His love tried by the hate of men. Only One sensitive to moral goodness and pu could recognize the other side of the piet —the awful degradation of sin. Only with the moral supremacy of Jesus co enter into the condition and responsibi of sinful men. This is vicariousness. T is how Jesus is our example and Saviour. ●

For further study Professor Ebbutt s gests reading Luke 2: 40-52; Mark 10: 22; Hebrews 4: 15; 7: 26.

bout People and Places

Grads, 14 New D.D.'s m Seven Theology Schools

nited College, Montreal — The Rev. hael Feher, who did outstanding work among Hungarian refugees last year, was the recipient of the honorary degree of Doctor of Divinity at the Annual Convocation of the United Theological College, Montreal. Dr. Feher organized the Hungarian congregation in that city which now numbers 300 families and has recently moved into a new building in the n of Mount Royal.

Feher

he same degree was conferred upon . Thomas McNaught in recognition of leadership in rural congregations, parlarly at Russell, Ont., where he has been nister for the past 25 years.

rincipal G. B. Caird presided and omas were awarded to five students: es Hendry, Arnaud T. Miles, Carlton H. ler, Donald V. Stirling, Eliza J. van dooever.

ueen's—Principal Elias Andrews at the nual Convocation in Queen St. Church, gston, Ont., announced a new bursary, blished by Dr. R. C. Laird to commemte the ministry of his father, the late Robert Laird, distinguished graduate of een's and for years Treasurer of The ted Church of Canada.

hirteen graduates, the largest number in history of the college, were awarded omas, and seven received Bachelor of inity degrees.

o John P. Romeril went the Travelling lowship. He will do post-graduate work St. Andrew's University, Scotland. ough the generosity of Dr. C. W. Drury, onto, a gift of books went to each duate. New prizes in both Old and New tament were presented, a gift of Mr. nston Holland of Sydenham St. Church, ngston.

Rev. Elgin G. Turnbull, London, Ont., Rev. Charles D. McLellan, Napanee, e recipients of the honorary degree of ctor of Divinity.

Dr. Ernest Howse, Bloor Street Church, ronto, addressed the graduates.

Union College, B.C. — Six graduates eived their diplomas at the Convocation d in Canadian Memorial Church, Vanver, B.C. They were: Glen W. Baker, ncouver, son of Rev. Evan Baker; Donald Lewis, who left his work in the Cominco nt at Trail, B.C., four years ago to enter ministry; Wayne O. MacKenzie, until ee years ago a mining-geologist in the tern United States; Arthur H. Mundy, hawa, Ont.; Ewing W. Rae, formerly an icultural specialist with the Provincial partment of Agriculture; and David S. wis, Salt Lake City.

Rev. Alvin M. Adams, missionary on ough from Angola, received his B.D. gree.

Three men who have spent their entire nistry in British Columbia were given the norary degree of Doctor of Divinity. Rev. illiam Deans has given leadership in ncouver in pioneering religious radio programmes. Rev. R. R. Morrison has recommended a large list of young men for the ministry from pastorates he has served, particularly at Kamloops. Rev. Bryce H. Wallace took special training in sociology and education along with his theological studies. He has given distinguished service as chaplain at the B.C. penitentiary.

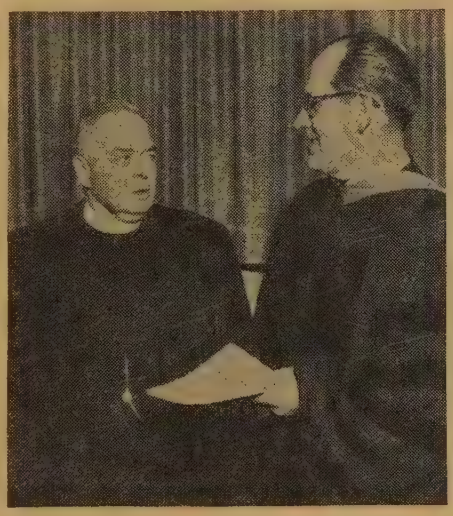
Dr. A. Raymond Grant, chairman of the Board of Governors of the new Methodist College in Alaska, was the speaker.

St. Andrew's, Saskatoon—Principal R. F. Schnell emphasized that although this year's graduating class is small, the number of graduates and candidates for the ministry of the Church as a whole is increasing.

At the Convocation held in Westminster Church, Saskatoon, diplomas were presented to Walter M. Beecham, Donald W. Laing, Donald W. R. McLeod. The Bachelor of Divinity degree was conferred on Rev. H. R. Ashford, Sudbury, Ont.; Rev. W. A. Chapman, Rockglen, Sask.; Rev. D. H. Morrison, Luseland, Sask.; Rev. R. L. Nagus and Rev. R. M. Thompson, Saskatoon, and Rev. J. A. Trembley, Simpson, Sask.

Rev. Shaun Herron, Weyburn, Sask., the former Editor of **The British Weekly**, addressed the Convocation on "Preachers, Pastors and Congregations."

United College, Winnipeg—The highlight of the annual Convocation was the tribute to the retiring Dean, Rev. E. G. D. Freeman.



Dean Freeman and Principal W. Lockhart

He gave the address to the students and was the sole recipient of an honorary degree of Doctor of Divinity, in acknowledgment of his distinguished work in both church and college.

Diplomas in Theology were presented to eleven students; and the Rev. Charles H. Parker (in absentia) and the Rev. Ralph E. Clark received the degree of Bachelor of Divinity.

Tillman

Rev. Robert Tillman, presently Secretary of the Department of Evangelism, Canadian Council of Churches, has been appointed to succeed Dr. Freeman as Dean of Theology at United College.

Pine Hill, Halifax — Dr. J. B. Corston, acting principal, presided at the Convocation of Pine Hill Divinity Hall, Halifax, held in St. Matthew's Church, and Professor Ralph Chalmers, secretary of the Senate, presented diplomas in theology to twenty students. Sixteen were granted the degree of Bachelor of Divinity. The honorary degree of Doctor of Divinity was conferred upon the Rev. Arthur J. Ebbutt, Th.D., the Rev. George K. King and the Rev. W. Harry Rackham.

Victoria and Emmanuel — Twenty-six students received the Diploma of the College and several, the degree of Bachelor of Divinity at the Convocation of Victoria University and Emmanuel College Graduation, held in Convocation Hall, University of Toronto. President A. B. B. Moore presided, Dr. K. H. Cousland, Principal of Emmanuel College, reviewed the College year, and Professor W. O. Fennell, secretary of the Council, announced the scholarships and prizes. J. M. Dickinson, son of the Book

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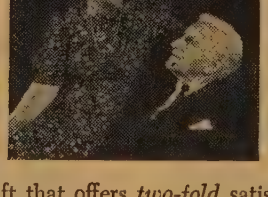

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Steward of The United Church of Cana won the Post Graduate Fellowship and Sanford Gold Medal in Divinity as well other prizes. A number of former gradua completed the B.D. requirements during past session and five were awarded degree of Master of Theology. Honor degrees (Doctor of Divinity) were confer upon the Rev. G. W. Birtch of Melr Church, Hamilton; Rev. G. R. Cra Erskine and American Church, Montre Rev. S. J. Mathers, Washington Uni Church, Scarborough, and Rev. Arth Organ, Mount Royal United Chur Montreal.

The Moderator, Rt. Rev. James Thomson, D.D., addressed the Convocati

Fourteen Women Workers From U.C. Training School

Ten young women received the diplo of the two-year course and four were gi appointment following the one-year cou at the 33rd annual convocation and gra ation service of the United Church Train School, in Danforth Ave. Church, Toron

Miss Harriet Christie, the Principal, p tribute to the chairman of the board, Rev. J. Lavell Smith, D.D., who is retir this year; thanked the W.M.S. for allow the school to have Dr. Katharine Hoc for a term of service, and expressed app ciation to Miss Sarah Harrison, who Director of Field Studies. Miss Chris stated that every Conference except Sask chewan and every major profession had b represented this year. She expressed gratitude of the school to Victoria Univ sity and Emmanuel College principals a professors, to the churches where stude had done field work, and spoke in hap terms of the contribution to the life of school made by missionaries on furlou scholarship students and students fr other faculties (11 different countries w represented).

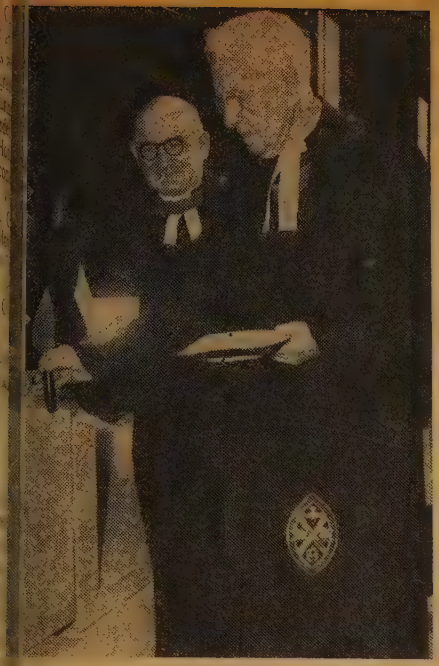
Dr. Hockin presented scholarships a prizes; Miss Margaret Carruthers spoke the graduating class; and Dr. Ruth Tayl Overseas Missions Executive Secretary the Dominion Board, W.M.S., spoke fr the experience of her recent travels Angola, Rhodesia and Ghana, of the pl of the Training School graduate in the m sionary work of the church. Two gradua of this year's class, Miss L. Elizab Gilchrist and Miss Marion E. M. Curre are under appointment by the W.M.S. Angola and Korea.

Dr. A. B. B. Moore, President of Victo University, dismissed the Convocation w the benediction.

M and M Up $205,000

Contributions to the Missionary a Maintenance Fund to May 15th w $205,962.23 higher than in the same peri last year, according to M and M Secreta H. E. D. Ashford. A total of $1,531,307. had been contributed to that date, compar to $1,325,345.75 last year, a gain of 15.5

Contributions by Conferences to M 15th (last year's figure at same date brackets) were: Newfoundland, $15,355. ($11,399.79); Maritimes, $124,141.51 ($10 497.66); Montreal and Ottawa, $144,568. ($135,674.01); Bay of Quinte, $108,600. ($100,353.81); Toronto, $338,160.81 ($29 318.69); Hamilton, $229,869.93 ($19 369.02); London, $178,486.84 ($153,280.6 Manitoba, $86,580.17 ($76,006.04); Saska chewan, $82,760.97 ($67,394.25); Alber $94,536.55 ($75,782.09); British Columb $104,480.99 ($91,620.76); Donations, $2 765.80 ($19,648.96).



United Church's first Moderator, Very Rev. ge C. Pidgeon, lays corner-stone of new quarters building in Toronto, as present erator, Rt. Rev. J. S. Thomson, looks on.

fit Window Fitted

When the new church was built for the den, Man., congregation, a memorial dow from the old church was found not it. The W.M.S. obtained it, and it has been placed in **St. Andrew's Protestant pel,** Fort Osborne, Man., and recently icated by Major J. W. Duncan, Com- d Chaplain.

o Ministers Memorialized

Named in memory of the late Rev. E. R. son, who was the minister when the ition was planned, the new Sunday ool rooms at the **Rosebank, Man., United rch** on the Miami Charge, were opened dedicated by Rev. J. A. Stephen, man, Man.

A new memorial organ console was dedi- ed at **Centre St. Church, Oshawa, Ont.,** memory of the pioneers and those who their lives in the two World Wars. The nister, Rev. Warren G. Dickson, presided. church has a new choir-loft and pulpit tform, and a new pulpit in memory of late Rev. W. P. Fletcher, twice minister the church, and Mrs. Fletcher.

* * *

Mr. W. J. Rees, Balcarres, Sask., son of a mer minister, conducted a recent preach- mission in Zion Church, Readlyn, Sask.

* * *

Rev. Geoffrey Glover, D.D., minister for past nine years at Chilliwack, B.C., ited Church, is retiring from the active nistry on June 30th.

me Deputy Moderator

During the absence of the **Rt. Rev. James Thomson, D.D.,** who is representing the ited Church at the annual meetings of urch courts in Scotland and Ireland, the **ry Rev. George Dorey, D.D.,** will act as puty Moderator.

acher to Preacher

A special public meeting of the Renfrew esbytery was held in St. Andrew's Church, kenham, Ont., when a license to preach s granted **John Philip Romeril,** Trinity Church, Smiths Falls, who has completed his theological studies at Queen's University and holds a travelling fellowship from there. Presbytery also received as a candidate for the ministry, **David Andrew Donaldson,** Zion United Church, Cedar Hill, which is part of the Pakenham charge. Following two years of teaching he is entering Queen's this fall.

Eight Ministers Pass

Retiring in 1946 after a ministry of thirty-two years in the western conferences, **Rev. W. H. Day** died in hospital in Victoria, B.C., April 25th. **Rev. W. N. Carr,** R. R. 2, Dundalk, Ont., died on May 7th. During his 29 years of service he held pastorates at Crofton, Cookstown, Alton and Bala, Ont. He retired in 1931. **Rev. R. J. Irwin** died in Toronto, April 27th. Received in 1921, his dynamic ministry at Bedford Park United Church and at Donlands Church, Toronto, made him well known. Ill health caused retirement in 1943, when he entered the business world. **Rev. William Allan,** whose 31-year ministry was in British Columbia, died in Victoria, April 21st. He retired in 1954. Ordained in 1908, the 50-year ministry of **Rev. Archibald MacKinnon** was, with a short interval in the U.S., spent in the Maritime Conference. He retired in 1950 and made his home at New Minas, N.S. **Rev. H. B. Clarke, M.C., D.D.,** died in Halifax, N.S., May 1st. He served with distinction in the ranks and as chaplain in World War I. His charges were in the Maritimes before he came to Sydenham St. Church, Kingston, where his ministry to the students of Queen's University was most outstanding. He retired in 1948. **Rev. Roland M. Jost,** Bridgetown, N.S., died April 30th. He had served Yarmouth United Church, Louisburg, N.S., retiring in 1925. **Rev. Albert O. McNeil** died very suddenly on May 8th of a heart attack at Castlegar, B.C., where he was pastor. Ordained in 1928 his ministry has been in the Western Conferences.

Four ministers' widows have recently died: **Margaret,** wife of the late Rev. Alexander McFarlane, at Winnipeg, April 21st; at Kingston, Ont., on the same day, **Anna V.,** wife of the late Rev. M. W. Leigh; at St. Thomas, Ont., on April 15th, **Jean C.,** wife of the late Rev. W. J. Knox; and on May 6th at Lambeth, Ont., **Melinda,** wife of the late Rev. A. R. Kellam.

* * *

Rev. Garland C. Brooks, for over nine years minister of St. John's United Church, Windsor, N.S., has accepted a call to the new suburban Mountain View Church, Moncton, N.B.

* * *

Hope United Church, Toronto, has enlarged the vestry and built a new chapel. Fully furnished and all paid for, the dedication service was conducted by the minister, Rev. C. M. Curtis.

Rock Lake Expands

Five hundred people were present for the opening of the enlarged and renovated hall and addition to **Rock Chapel United Church** on the Millgrove, Ont., Charge. The service was conducted by the minister, Rev. W. A. Dempsey, and Rev. A. R. Cragg, President of Hamilton Conference, officiated at the dedication.

Drama in Saskatchewan

The Saskatchewan region held its first **Christian Drama Workshop** at the Prairie Christian Training Centre recently, drawing

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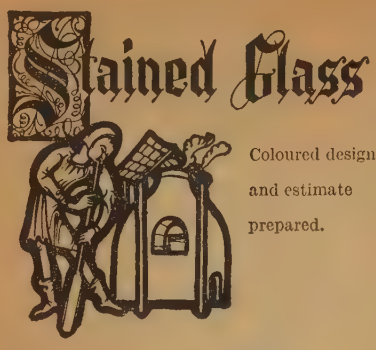

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together interdenominational groups. Specialists in various phases of the drama gave leadership.

Forbes Gets D.D.

Rev. J. Arthur Forbes, Fredericton, N.B., received the honorary degree of Doctor of Divinity at the recent Convocation of Mount Allison University.

Work in the "Critical Areas"

While interest remains high in extending the Church in Suburbia, on this continent "the inner city" is again claiming attention, a number of the large churches planning new programmes and training staff. The Methodist Church, U.S.A., starting with the Puerto Ricans in Chicago, is gathering funds for a special type of work in the urban centres. A two-year drive to raise more than $5,000,000 to build new churches in the public housing projects of the "critical areas" has been started by the Protestant Episcopal Church. Bishop W. B. Donegan called the goal "a God-given opportunity to meet the challenge of shifting populations." They are planning for $750,000 in East Harlem for work with Puerto Ricans; $450,000 in the lower East Side and a new church in the Bronx. Other denominations are also making new plans for work in this area.

The General Council of The United Church of Canada at the 1956 meeting appointed a Committee on Downtown Work. Conferences and Presbyteries have been working on a survey in the interval, and this committee will be reporting at the Ottawa sessions in September.

Bibles for Big Hotel

Twelve hundred and sixteen copies of the Bible—the largest single presentation ever made in Canada—were presented by Mr. F. J. Kettyle of the Montreal branch, Gideons International, to Mr. Donald M. Mumford, general manager of The Queen Elizabeth, largest hotel in the Commonwealth. Over 400 were present for the ceremony. The Bibles were arranged in the form of an eight-foot cross. The Very Rev. H. Dowker, vice-president of the Montreal Council of Churches, gave the prayer of dedication.

Koreans Take Over

Dr. D. H. Gallagher, secretary of Board of Overseas Missions, visited all Korea stations recently and met with people. Dr. Florence Murray tells of Gallagher addressing group representati giving them valuable help by explaining policy of the boards and suggesting w that had been found workable on other fie where co-operative work is done. Now t the number of missionaries is smaller a the field larger than before, of necess more of the work must be done by Koreans.

Bikes in India

Miss Muriel Bamford, Sharansthan H pital, Bansware, India, bought a bicycle that she might learn to ride. It was b only for one, but all students and staff it. Some day soon they hope to rent bicyc and have a class picnic at a lake near by

Water Bucket Reward

Over 200 young people have atten three Presbytery Bible Institutes in the area of Korea. **Miss Willa Kernen** says t have been most successful. The chu sending the most students was presented w a large water bucket wrapped in newsp and beautifully inscribed with Chin characters.

Blue Baby in Korea

The first blue baby operation in Ko was performed successfully in the Miss Hospital at Severance. The surgeons famous throughout Korea and all kinds major surgery appears on the daily operat room schedule. The medical departm enjoys a good reputation also and the nur are rising to the occasion of modern me cine and in spite of many inconvenien are doing a good job.

Miss Beulah Bourns, W.M.S. nurse, in recent communication wrote also of wonderful relief parcels. "The hot wa bottles coming in twos or threes or f have been a real Godsend," she says. "T were put right to work in the wards to k

Bibleman Kettyle — Mayor Fournier — Hotelman Mumford

1216 Bibles for Montreal's Queen Elizabeth

premature babies at the right tempera- . . . The incubator sent me from Calgary been in constant use and saved many . . . The lovely baby things are in use. dreds of little feet have been waving it in new socks, because somebody d."

regation Booster

he Moderator of the Dutch Reformed rch of Natal, **Rev. H. J. C. Snijders,** recently that the church must encourage members and the public generally to pt apartheid (race segregation) in South ica. He assailed white pro-African tators" stating that the church "must port the government in everything which notes the welfare of the State and its ects."

mes for Refugees

wo thousand and thirty-nine refugees e helped to find new homes in the first e months of 1958, the Division on Inter- rch Aid of the World Council of rches has reported. In 1957, 28,000 e helped. Dr. E. H. S. Chandler, asso- e director of the Services to Refugees, ked the churches for gifts to the division lling $767,236 in 1957.

Publishing House Notes

ooks for Young Ministers

RECOMMEND three little books for gifts to young ministers, lately ordained. y are valuable, also, for those who are er:

o You Want to Preach is described as letter to a young minister" by Frederick Stamm, a retired minister and writer. s wise, kindly and challenging. ($2.00)

Barriers to Belief is one of the latest es in The Layman's Theological Library estminster Press) by Norman Langford, ormer Canadian. It deals with the sub- s of Miracles, The Divinity of Jesus, e Kingdom of God, Heaven and Hell, destination. It is brief, clear and ectly helpful. ($1.00)

Pastoral Counselling for Mental Health S. R. Laycock is a manual for ministers dealing with their people's problems— rriage difficulties, alcoholism, sexual dif- lties, parent problems, older people and ir relatives. It is informative, suggestive, recommended by The Canadian Mental alth Association. ($1.00)

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BIRTH

BRAWN — Rev. Robert G. and Mrs. Brawn (Shirley Scott), Middleville, Ontario, are happy to announce the arrival of Elizabeth May (Libby) on May 3rd, 1958.

1. HELP WANTED

APPLICATIONS will be received for the position of Matron at the Protestant Home for Children, Indian Head, Sask. Nursing experience necessary. Live in. Protestants apply, stating age, experience, salary required, to—Secretary-Treasurer, 1961 Angus St., Regina, Sask.

ONTARIO Ladies' College, Whitby, Ontario, requires a Dean of residence — a competent, efficient University graduate, with mature Christian outlook. Preference given to lady with experience in a residential school. Duties to begin Sept. 2nd. Apply, giving references, to Principal.

CHRISTIAN EDUCATION MINISTER

REQUIRED for Ryerson United Church, Vancouver, B.C. Address enquiries to Rev. M. W. Stevenson, 2195 West 45th Ave., Vancouver, B.C.

TRINITY United Church, Kirkland Lake, desires the services of an experienced Deaconess; duties to commence September. Apply to Rev. Ben S. Morwood, 53 Duncan Avenue, phone 80.

WEST end resident to distribute advertisements to householders; age around 60; neat, good health and personality. Prefer man with years of training in church work. Hours—10 - 4 p.m., 4 days per week. State experience. Daily wage required. Box 82, THE UNITED CHURCH OBSERVER.

1B. RETIRED OR RETIRING MINISTER

RETIRED minister required by Bethel United Church, Grand'Mere, Que. One point charge. Interested ministers write to P. N. Hanson, 30 First Avenue, Grand'Mere, Que.

RETIRED minister available for visiting or minister's assistant. Telephone HUdson 3-7953.

1 N. NURSES WANTED

OPENINGS for Registered Nurses at the United Church Mission Hospital at Hazelton, B.C. An opportunity for Christian service. Monthly salary $235.00. Write—Administrator, Wrinch Memorial Hospital, Hazelton, B.C., or if in Toronto contact Dr. M. C. Macdonald, Board of Home Missions, 299 Queen St. West, Toronto 2 B, Ont.

2. EMPLOYMENT WANTED

AS Housekeeper in home where the following qualifications would be helpful: 55 years' abundant living; B.Sc. (London), teacher in England and Canada; United Church minister's wife (17 years) and widow (6 years); hospital worker; mother of boy and girl now independent; no permanent residence. Box 83, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

AILSA CRAIG, Ont. — three-point charge — near London, on No. 7 Highway. Modern parsonage, good schools, vacant July 1st. Contact Harold Mowforth, Ailsa Craig, Ontario.

ANCASTER, Ontario — Ryerson United Church, Hamilton Presbytery. Minister needed to build new church in growing prosperous community. Present minister retiring. Church close to Hamilton; schools and university nearby. Manse will be newly outfitted and decorated. Wonderful opportunity with starting salary well above average. Write M. G. Boyd, 180 Mohawk Road, Ancaster, Ontario.

AYR, Ontario — Knox United Church, one-point charge, vacant June 30th, 1958. Interested ministers write K. A. Lingelbach, Ayr, Ontario.

BRUCE MINES, Ontario — Algoma Presbytery, two-point charge—vacant June 30th. Furnished manse, $4,000.00. Write H. D. Peterson, Q.C., Bruce Mines, Ontario.

CALGARY - HILLHURST United pastoral charge. Vacant June 30th, 1958. Modern 3-bedroom manse; furnished. Interested ministers please contact H. Merrick, 2739 Morley Trail, Calgary, Alta.

CATARAQUI, two-point charge, vacant June 30th, 1958, close to Queen's University. Minimum salary, plus car allowance. Interested ministers please write to J. B. Johnson, Secretary, Pastoral Relations Committee, Cataraqui, Ont.

2A. PULPIT VACANCIES—Continued

COATICOOK, Que. — Siscoe Memorial United Church vacant. Minimum salary, furnished manse. Telephone and fuel over $200 paid. Contact S. A. Cromwell, Coaticook.

COLUMBUS - Kedron, two-point charge adjoining City of Oshawa, vacant July 1st, 1958. Good elementary and secondary school facilities. Interested ministers write E. J. Powell, R. R. 1, Oshawa, Ont.

DRUMBO - Richmond Charge, Oxford Presbytery, vacant June 30th, 1958. Interested ministers please apply to Alex McLaren, Drumbo, Ontario.

DUGALD, Manitoba, 4-point Pastoral Charge; furnished manse, stoker heat, school, grades One to Eleven; fifteen miles from Winnipeg on good highway, vacant June 30th, 1958. Interested ministers write A. W. Harvey, Oakbank, Man.

EMMANUEL - HILL three-point suburban Pastoral Charge of Sault Ste. Marie, vacant June 30, 1958. Please contact Mrs. K. Donaghue, 19 Weldon Avenue, Sault Ste. Marie, Ont.

GATINEAU, Quebec, Pastoral Charge, Ottawa Presbytery, vacant June 30th, 1958. Salary $3,200.00, car allowance $700.00. Furnished manse, good schools. Ideal location, seven miles from Ottawa. Interested ministers please write Harold W. Simpson, Box 214, Gatineau, Que.

HARROW, Ontario, United Church (Essex Presbytery) vacant July 1st. Excellent elementary and secondary schools. Large manse, oil heated. Interested ministers please contact Mr. Sydney McLean, R. R. 4, Harrow, Ontario.

INNERKIP, Ontario — 3-point charge, centrally located near Woodstock. Compact charge on good roads. Excellent Public and High School facilities, paying the minimum salary. Vacant July 1st. Write E. R. Shelby, Eastwood, Ontario.

LION'S HEAD Pastoral Charge will be vacant June 30th. Three-point charge, furthest ten miles. Salary well above minimum. Interested ministers contact Howard White, Lion's Head, Ont.

MARMORA, 3-point Charge, Belleville Presbytery, vacant June 30th, 1958. Doctors and good Public and High School facilities. Interested ministers contact R. Sweet, Secretary Pastoral Relations Committee, R. R. 1, Havelock, Ontario.

McCORD, Sask. — three-point pastoral charge, Assiniboia Presbytery, vacant June 30th, 1958. Six-room well-furnished parsonage, minimum salary plus travel. Interested ministers please contact Mrs. Lloyd Gavelin, Central Secretary, McCord, Sask.

MINDEMOYA Pastoral Charge, Manitoulin Island, vacant June 30th. High School and Hospital facilities, well furnished, oil-heated manse. Interested ministers contact Mrs. Velma Haner, Secretary Pastoral Relations Committee, Mindemoya, Ontario.

MONTREAL—Minister - Superintendent for Centenary Church and St. Columba House, July 1st. A very rewarding and challenging opportunity. Write Mr. R. A. Brown, 414 Charron St., Montreal 22, Que.

OTTAWA, Ontario — First United Church will become vacant October 1st, 1958. Interested ministers please write W. J. Tate, Secretary Pastoral Relations Committee, 250 Irving Avenue, Ottawa, Ont.

QUEENSBORO Pastoral Charge requires Minister July 1, 1958. Four appointments, churches close; three services Sunday. Public, High School, stores, Post Office convenient. Apply Allen Ketcheson, Madoc, R. R. 1, Ont.

RAINIER - Bow Slope (Alta.) rural four-point pastoral charge, vacant June 30th. Three services each Sunday. Modern manse available Nov. 1st. Contact Wm. R. Lokier, Scandia, Alta.

SANGSTER Memorial Pastoral Charge in Sherbrooke, Quebec, will be vacant June 30th. Interested ministers please write to A. H. Noble, P.O. Box 954, Lennoxville, Que.

SIOUX LOOKOUT, Ont., St. Andrew's one-point Pastoral Charge, modern church and manse, vacant June 30th, 1958. Ministers interested please write Mr. A. G. Morris, Chairman, Pastoral Relations Committee, Sioux Lookout, Ontario.

SMITHVILLE - GRACE—2-point pastoral charge, Hamilton Presbytery — vacant July 1st, 1958. One morning service and one afternoon service. On No. 20 Highway, close to Hamilton. Public and High Schools in Smithville. Interested ministers write W. Lyle Beamer, Secretary Pastoral Relations Committee, Smithville, Ont.

SOUTH BUXTON Charge, Kent Presbytery, vacant July 1st. Interested ministers please write, stating salary expected, to Francis Pease, R. R. 2, Merlin, Ont.

ST. THOMAS (Ont.) suburban 3-point pastoral charge, vacant June 30th, 1958. Interested ministers please contact Mr. A. Dorans, 24 Rapelje Street, St. Thomas, Ontario.

2A. PULPIT VACANCIES—Continued

TUPPERVILLE United—three-point Charge, n vacant. Modern parsonage, fully furnished. points on paved roads. Centrally located. Interest ministers write John D. Forbes, R.R. 2, Wallac burg, Ontario.

VICTORIA - FAIRFIELD (B.C.) Charge Victoria Presbytery invites enquiries of m isters interested in faithfully filling a vacancy the ministry. Pastoral Relations Committee, 9 Heywood Avenue, Victoria, B.C.

VICTORIA HARBOUR, Ontario, compact thr point Charge, Simcoe Presbytery, vacant J 1st. Renovated oil - heated parsonage. Sala $3,200.00, travel allowance $600.00. High Sch bus. Ideal location. Real challenge. Interest ministers please write Mr. W. B. Reid, Secret Pastoral Relations Committee, Victoria Harbour, O

WEST PLAINS United Church, serving suburb Hamilton and Aldershot West, will be vac June 30th, 1958. Modern manse close to scho and university. Write to Mr. Frank Guenth Chairman Pastoral Relations Committee, 295 Pla Road West, Burlington, Ontario.

3. PULPIT SUPPLY WANTED

VICTORIA PARK United Church requi holiday supply for August 3rd, 10th, 17t morning service only. J. Robertson, 115 Cedarc Blvd., Toronto 16.

4. PULPIT SUPPLY AVAILABLE

HOLIDAY supply available. Preferably in Ha ilton area. Evangelical preaching. Rev. F. McNulty, B.A., 516 Gage Ave. S., Hamilton, O

5. CHOIR PERSONNEL

CHOIR MASTER and Organist required Cambridge Street United Church, Lindsay, O Present membership 1,000. Excellent three-man Casavant organ with Schulmerich Chimes, fo voice Senior Choir, studio available for teachi Duties to commence September 1st, 1958. App cants give age, qualifications, references, sal anticipated. Please forward application to Mr. H. Skitch, 75 William St. North, Lindsay, Onta

ORGANIST-CHOIRLEADER required for Trin United Church, Kirkland Lake. Duties commence September 1st. Choir approximately Above average salary. Excellent opportunities private classes in piano, organ and voice. If int ested communicate with Miss Hazel Grimm Secretary Music Committee, Trinity United Chur Kirkland Lake, Ontario.

ORGANIST and Choir Director required, Cent United, Sarnia, August 1st. Three-man Casavant Organ. State experience, qualificatio salary requirement, c/o Box 175, Sarnia, Ontari

ORGANIST only—required for St. Andrew's Ri Heights United Church, Winnipeg. N modern 3-manual Casavant organ being install this summer. Duties to commence September 1 Applicants give age, qualifications and sal anticipated, and forward application: Attenti Chairman Music Committee, St. Andrew's Ri Heights United Church, Kingsway and Oak S Winnipeg 9, Man.

WANTED—Church Organist - Director of Mus Emmanuel Evangelical United Brethren Chur Waterloo, Ontario. Apply, stating qualifications a experience, to Mr. Carl Steller, 105 Albert Stre Waterloo, or phone Sherwood 24140.

WANTED—Organist and Choirmaster for Syd ham Street United Church, Kingston, Onta Duties to commence on or about September 1 1958. 3-manual Casavant organ; senior, int mediate and junior choirs. Present organist leavi to accept a university teaching fellowship, has la private class of pupils. Address communications John W. McCallum, Chairman of Music Committ 5 Annandale Court, Kingston, Ontario.

WANTED: Organist and Choir Leader. Teachi opportunities. Apply, stating salary expect Music Committee, Knox United Church, F Frances, Ontario.

6. ASSISTANT MINISTERS WANTED

QUEEN MARY Road United Church, Montr Presbytery, requires an assistant minister pastoral and youth guidance work with some preac ing opportunities. Adequate salary with allowan for rent and car. Write with full particulars Mr. E. H. Hayes, Queen Mary Road United Chur 13 Finchley Road, Montreal 29, Que.

ST. PAUL'S United Church, Port Arthur, Onta requires the services of a young ordain minister or full-time director of youth activit and Christian Education, salary commensurate w training and experience. Apply in writing to W. Sime, Secretary, Ministers' Assistance Committ 11 Elm St., Port Arthur, Ontario.

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MINISTER'S four-room cottage available from June until September, in town of Bala. Good beach, boat and motor. Electrically equipped, pressure system, new range, new refrigerator, washing machine, etc. Rev. A. E. Cresswell, Paisley, Ont.

PIKE BAY — Bruce Peninsula — "Lawrenceville" Tourist Resort — General store — furnished cottages, electricity, boats, motors. Warren Lawrence, Pike Bay, Ontario.

QUIET, homey atmosphere, by Lake Couchiching. Boating, safe bathing, large airy rooms, housekeeping if desired; four doors from Champlain Park. Rates: day, week or longer, reduced to June 21st and after September 1st. E. McKean, 258 Bay St., Orillia, Ontario. Phone F.A. 5-5863.

SUMMER cottage for rent June and July—4 miles from Tobermory, easily accessible. Safe waterfront, well equipped; sleeps six; fireplace, large verandah — $40.00 per week. Rev. Stanley A. Woodcock, Owen Sound, Ontario.

TEACHER would board elderly person, non-smoker, during summer holidays. Weekly rate. Special diet, partial care if desired. Beautiful Muskoka village, close to Highway 11. Apply Box 275, Port Sydney, Ontario.

TWO Summer Cottages for rent for the season June to September inclusive, at Grimsby, Ont., on the lake. All conveniences—excellent swimming —quiet and secluded — ideal for family. H. W. Harvey, Ilderton, Ontario.

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UNITED Church Training School — June 1st-Aug. 31 (Approx.)—near University and main street-car lines. Write 77 Charles St. W., Toronto 5.

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Pastoral Charges Vacant

(As reported by the Secretary of General Council)

Effective June 30—Boylston, N.S.; Port Hood-Mabou, N.S.; West Bay, N.S.; Plymouth, Sherbrooke, Que.

Dates to Remember

National Council of Family Relations, University of Oregon, Eugene, August 20th-23rd. One special session on religion and the family. Speakers include Dr. Aaron Rutledge, Detroit; Dr. Reuben Hill, University of Minnesota. Further information from National Council on Family Relations, 1219 University Ave. S.E., Minneapolis, Minn.

The Third Annual School of Church Music at Emmanuel College, Toronto, July 7 - 9. Leaders: Rev. Professor Kelly, Dr. S. L. Osborne, Mr. David Ouchterlony, Mr. John Sidgwick.

School of Church Music at St. Stephen's-Broadway Church, Winnipeg, July 2 - 4. Leaders: Dr. S. L. Osborne, Mr. Filmer Hubble. Registrar is Rev. Donald Henderson, Emerson, Man.

If any minister has a copy of the pamphlet issued following the General Council of 1932 by the Board of Evangelism and Social Service, entitled *The Meaning and Responsibility of Christian Marriage*, the Commission on Christian Marriage and Divorce would be grateful to receive it. Address Rev. Frank Fidler, Secretary, Room 523, Wesley Buildings, Toronto 2 B, Ontario.

Ministers' Vacation Exchange

TENNESSEE — Methodist, suburban congregation, 226 members. Two-bedroom air-conditioned manse. Would like to exchange pulpits for month with someone in southern Ontario. Write Rev. Joseph C. Hulme, Oakville Methodist Church, 2962 Knight Road, Memphis 18, Tenn.

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Rev. W. Geoffrey Julian, B.A., B.D.,
1753 Pharmacy Avenue,
Hickory 7-1664

April 18, 1958.

Mr. J. C. Johnston, President,
Wells Organizations of Canada Ltd.,
330 Bay Street, Toronto.

Dear Mr. Johnston:

It gives me great pleasure to express the sincere thanks of the Official Board of St. Johns United Church, for the successful completion of our Wells-directed Canvass for Church Building Funds.

Only a few weeks ago, the task seemed formidable. Now, the congregational pledges, totalling $79,140.00, will enable us to turn what were dreams of the future, into terms of concrete reality.

Although the Building Fund was our main concern and emphasis we are delighted to note an increase in the Current Budget and the Missionary and Maintenance Fund of the Church—the weekly amount to date is $280.00.

At the outset, many objections were raised to the seeking of the assistance of your organization but we found the benefit of meeting with a Wells Representative met our questions and difficulties and allowed us to arrive at frank and honest decisions. He commanded the respect of our officials and the enthusiasm of our workers.

We have been challenged to a new concept of stewardship . . . a deeper reliance upon God, by our work in this canvass. We enjoyed the wise counsel and fine fellowship of your Director and wish to thank you for the quality of leadership we received and the very successful outcome, under God, of our endeavours.

Yours very truly,

W. Geoffrey Julian

Minister

Wells is deeply grateful to the Reverend W. Geoffrey Julian, B.A., B.D. for this gracious letter of thanks.

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